

HELPS'S ESSAYS

WRITTEN IN THE INTERVALS OF BUSINESS
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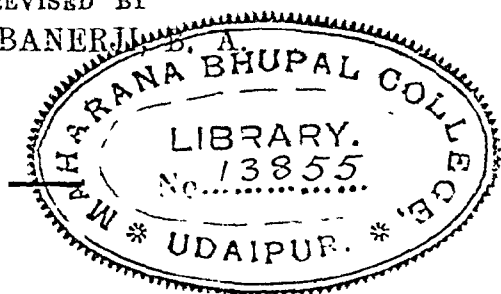
Notes, Summaries, Model Questions with Answers and
an exhaustive Introduction

BY

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INTRODUCTION

Life of Sir Arthur Helps.

Sir Arthur Helps, (1818-1875), clerk of the Privy Council, was the eldest son of Thoms Helps of Balham Hill, Surry, and was born at Streatham, Surrey, on 10th July, 1813, and entered Eton in 1829. He proceeded to Trinity College, Cambridge, where he graduated B. A. in 1835, and M. A. in 1839. The degree of D. C. L. was conferred on him at Oxford in June, 1864. His first official occupation was as Private Secretary to Mr. Spring-Rice, afterwards Lord Monteagle, Chancellor of the Exchequer in Lord Melbourne's Cabinet ; but in 1839, he transferred his services to Lord Morpeth, afterwards Earl Carlisle, Chief Secretary for Ireland. Soon afterwards he received the appointment of a commissioner of French, Danish and Spanish claims. On the 9th July, 1860, on the retirement of the Hon. W. S. Bathurst, Helps was named clerk of the Privy Council, a post which he held till his death.

Shrewd, singularly clear-headed, highly cultivated, Helps made it his business to master, as a matter of personal interest, many of the questions that came under the cognizance of the Privy Council. Thrown by his office into personal intercourse with queen (Victoria), she soon learnt to appreciate his high qualities and found in him a staunch, thoughtful and capable adviser.

Helps's literary career commenced at an early date with his publication in 1835 of "*Thoughts in the Cloister and the Crowd.*" He afterwards attempted history, fiction, drama, but his Social Essays alone achieved lasting popularity. Mr. Ruskin called attention to his "beautiful quiet English" and the sincerity and practical purpose of his thinking.

The "*Essays in the Intervals of Business*" was published in 1841 [*Abridged from the Dictionary of National Biography*]

What the Essay is

An essay, as the name of that kind of composition itself suggests, is an attempt at expressing one's thoughts on one single subject, in a connected, instructing and entertaining form. The principal feature of the essay is that it states truths concerning life and illustrates the theoretical statements by examples taken from actual experience. It is the *form in which it is written* that distinguishes the Essay from other forms of writing.

Kinds of Essays

The productions of the great essay-writers may be divided into several kinds. There is the philosophical essay. This kind of essay is concerned with making philosophic reflections, and restricts itself to so doing, differing from a philosophic treatise in this respect that it deals with one particular fact of life only. Then there is the Instructive or Reforming essay which attempts to impart to us new ideas regarding the ways of society, and by pointing out to us the defect in the existing practices of the social system in which we live, endeavours to induce us to adopt the former in place of the latter. The Narrative essay is concerned with giving an account of incidents and events and stating the causes that brought them about. The Historical essay deals with a single event of history, and gives an account of it, avoiding all dry and unnecessary details, and not burdening the memory with a superfluity of dates. The more stirring and thrilling events of history generally form the subjects of Historical essays, or the lives of men who have achieved more than an ordinary degree of fame or distinction by having achieved great deeds in connection with events that have affected

the destiny of nations. If the men whose lives are dealt with are not men of this stamp—if what they have effected be confined to the world of thought as distinguished from the world of action—if they are men who have not figured prominently in the annals of the political history of a country, then the essay, properly speaking, is Biographical

The connection between the Essay and Fiction.

It was Addison who first showed that a new kind of writing—the novel—could be evolved from the essay. The style of writing had to be changed though the manner of treatment remained the same. And in the place of the facts and experience of actual life, facts and incidents that could be imagined on the analogy of the above from imagined circumstances are substituted. But the novel deals with life with all its complications, it does not isolate incidents and deal with or philosophise on them only. But inasmuch as both the essay and the novel deal with the facts, actual or imaginary, of human existence, and inasmuch as in both forms of literary composition philosophical considerations are offered to the reader, they may be regarded as being closely connected in kind with each other.

The History of the Essay.

The form of composition known as the "Essay" seems to have taken long to be evolved in the history of English literature. In France it made its appearance earlier. In the fifteenth century, the Frenchman Montaigne gave to the world a collection of short writings on the important problems of life. The publication of his book saw the birth of the Essay. In England the attempt to write in the same style as Montaigne had done was made by Bacon, and his bright intellect and profound wisdom coupled with his boundless experience enabled him to outshine his master.

After the disappearance of Bacon from the field of literature, essay writing as a form of literary prose composition seems to have been abandoned. At least, we do not find any great names associated with essay writing until we come to the age of Queen Anne and the early Georges. The impulse given to English poetry and the drama by the poetic Renaissance of the Elizabethan age had thrown every other form of writing into the shade. But the excesses of the "Restoration" writers showed to what a low level the drama and poetry alike could degenerate. Society had become thoroughly undermined by vice and debauchery, and the degraded conditions of the times called for a thorough going reformation. Then, again, the thoughts of literary reformers turned to the question of the form of writing in which they could give their wise advice and the sage conclusions of their experience to the world. Reflection showed them that no form of literary composition was so well fitted to effect the end they desired than the Essay—because, being short in length and dealing with only one vice or abuse at a time, it could present to the public the writer's views in a manner that would please and yet not tire. The essayist can be more pungent in his style than the writer of any other kind of literary composition. These reasons induced Addison and Steele and others of their time to re-adopt the Essay as a form of prose composition and to popularise it.

With the general decadence of literature on the accession of the Hanoverians who "did not like *poetry*, and did not like *painting*," and during the troubled times of the long struggle with France, which engrossed completely the attention of Englishmen, the Essay seems to have been allowed to die. Its resurrection in later years was due to the peace England enjoyed during the

reigns of Queen Victoria, and her immediate predecessors, which gave a fresh impulse to the pursuit of literature for its own sake and resulted in the productions of such men as Macaulay, Helps and Morley. Like every other form of literary composition the "Essay" has had its "ups and downs," but there is little likelihood of its again losing the favour of the public, so popular with all classes has it become.

The Essays written in the Intervals of Business.

The Essays written in the Intervals of Business have been divided by Helps into two series. The first series, comprising Essays on Practical Wisdom, Aids to Contentment, Self-Discipline, Our Judgments of other Men, The Exercise of Benevolence, Domestic Rule, Advice, Secrecy, deal with subjects which are more or less abstract in their nature, and give rather the results of the author's experience than his experiences themselves. They contain reflections which have been suggested to the author by the thought which he has devoted to what he has observed rather than by the observations themselves. The advice Helps has given us is such as could be expected from a man who had seen much of his fellow-men and the ways in which they conducted themselves towards each other in society, who had carefully noted in his mind the precise consequences that had followed from their so acting, and who desired that others should be prevented from falling into the pitfalls into which their less fortunate fellow-men had fallen. The advice Helps has given may be sound or wrong, but it has at least one guarantee for its worth, and that is, that it has been suggested by strong common sense, and a wide experience of life. The subjects, too, of the essays are such as Helps was most qualified to deal with. They touch matters which concern one in his dealings with the members of his

family, and with others respecting matters which have connection with the transaction of business, meaning by business not the petty affairs of shopkeeping or trade, but the more comprehensive affairs of statesmanship and government. Helps was himself the holder of a responsible office and would have been called upon constantly to think on the matters with which he has dealt in his essays. After years of experience, years in which he would have attained success as well as met with failure, when he came to review his life, and what he had achieved in it, how he had acted and how he had succeeded, and the means by which his successes had been gained, he would be in a position to arrive at certain conclusions by the application to his experiences of the method of exclusion. The value of such results cannot be questioned, and this is the circumstance that makes his essays of such great use and importance to men who are likely to be called upon to play a part in this world similar to that which he himself played.

The *second series* of the Essays deal with subjects which have less interest for the general reader than for one who is, or who contemplates, becoming "a man of business." The subjects dealt with in the second series are —

- (1) On the education of a man of business
- (2) On the transaction of business,
- (3) On the choice and management of agents
- (4) On the treatment of suitors,
- (5) Interviews,
- (6) Of councils, commissions, and in general of bodies of men called together to counsel or to direct,
- (7) Party spirit

All these subjects concern the actual transaction of business, and so are more or less unfamiliar to the general reader who is not called upon to engage his attention with them in everyday life. But the charm with which they are written, their frankness and honesty, commend them even to the ordinary layman and invest them with a fascination which they would not otherwise possess. Helps possessed the power of dealing with even technical topics in a general and interesting way, and this faculty has enabled him to make whatever he wrote acceptable. Helps reaches "the high-water mark" of his power of literary composition in his essay on Party spirit. Necessary as party spirit is among a people who are self-governing, it has its drawbacks. This may be something that is to be regretted, but the way in which we should endeavour to do away with the worst evils of party-spirit, is not by becoming indifferent to the good of our country and our society, but by eliminating those features in connection with it which produce the consequences that are evil. Greater charity towards others, the conviction that though we may not be altogether wrong, others may be right to some extent, the belief that no matter how headstrong a man may be, he can ultimately be brought to reason if properly dealt with ; and that we must at all events give up the luxuries of anger and hatred—these are the means by which Helps would advise us to lessen the evils of party spirit, and thereby derive a great deal of practical good from a state of things, the existence of which is necessary, but from which at the present time a great deal of harm results. Among the most important assets of a man of business are, according to Helps, his education and training. They are the rudder and compass that are to enable him to guide his vessel of Business in the sea of Transactions. And one of the most important consideration that ought to be attended to

is that the education should be of such a kind as to soften the transition from the world of thought to that of action

The Style and Treatment of the Essays

More enchanting than the manner of the author's treatment of his subjects is the style in which the essays are written. Speaking, as he well may be justified in doing, with a considerable amount of authority, Helps is never dogmatic, his utterances are always plain, straightforward and suggestive. He is sensitive enough to realise that if he commanded as a superior, or taught as a teacher, he might offend his reader, and the result of his doing so would have been that any good he may have otherwise effected, he would fail to achieve. Therefore he speaks to us as a friend would speak to us, as an equal offering only a suggestion. His very modesty charms us and draws us unconsciously towards him. Combined with his unpretentiousness is a purity and clearness of style which holds the attention of the reader without any effort on the reader's part and thereby deprives the dry bones of a technical subject of the monotony and want of interest which would otherwise attach to reading about it. And the secret of Help's success in being able to do so is his power of brilliant and lucid illustration. This is the padding he employs to cover the repelling features of the subjects he deals with, and to conceal them from the view of the reader. The words used by Helps in his essays are pure English words, and generally the simplest that were available, but so well are they chosen that his sentences express precisely the meaning he intends to convey and the dollest mind cannot fail to understand him. Helps is also master of epigram, and some of his sayings are so pithy and yet contain so much meaning that immediately they are presented to the reader's mind, they give rise to a feeling of

intellectual pleasure and enjoyment which leads the reader to go on reading in the hope of meeting some more of them. The style of Helps's writing in his Essays is terse, but it is not the terseness of Bacon. He is never obscure as Bacon sometimes is. Though close application of the attention is required, yet it does not tire because of the wealth of illustration which comes to relieve the strain on the mind. This is not the case with Bacon, whose illustrations are as terse as his philosophy, and require as much attention to follow.

As a clear and lucid writer Helps is widely known and greatly read, though he has failed to secure a place among the greatest writers either of his age or of his country.

The Substance of Helps's teaching.

I.—On Practical wisdom.

In this essay Helps tells us that practical wisdom combines and keeps things in their places in the system in which we live, and is so practical in character that it will not allow us to wait for dainty duties pleasing to the imagination, but insists on our doing that which is before us. This does not make practical wisdom time-serving, nor does it require the exercise of an excess of imagination ; and though under circumstances it might advise a resort to compromise, it does not suggest that we should in doing so swerve from the path of uprightness and honesty.

II—Aids to Contentment.

This essay is emphatically practical and does not pretend to comfort or console us under conditions when we are really visited with misfortunes, but aims at pointing out to us the evils of "the manifold ignuinity of self-tormenting," and seeks to show us how such self-tormenting may be prevented. We might he tells us, seek consolation from the following considerations :

INTRODUCTION

(1) that there is no such thing as unmixed good in the world ,

(2) that we should not be over sensitive ,

(3) that we should measure adverse criticism by the worldly harm it is likely to do to us

(4) that we should not expect more from gratitude than our benevolent acts deserve ,

(5) that gratitude cannot give what love alone can ,

(6) that we should not get into a habit of mistrusting others ,

(7) that we should be truthful in everything and not attach an undue degree of importance to merely worldly affairs

If we follow the foregoing rules our life will be contented and we shall be happy It should be noted that there is no *cynicism* or *pessimism* in Helps's philosophy He believes in the existence of happiness in this world, and is convinced that we can all attain it if only we remove the circumstances that stand in the way of our doing so

III —On Self-discipline

Helps tells us that self discipline is grounded on self knowledge, and therefore there is always a danger of self-discipline leading to a state of self-confidence The principal object of self-discipline is to form sound principles, little good can come from our merely disciplining ourselves in connection with the details of conduct Helps's great sense of religion leads him to pronounce that prayer, if earnest, is a great source of invigoration to self-discipline

In his essay on

IV —Our Judgments of other men

Helps frankly and plainly tells us that in forming these hastily and lightly we wrong both ourselves and those whom

we judge. We ought not also to circulate the rash judgments of others, nor accept them readily ourselves. We should always bear in mind that there is always much in the character of another which, because it does not appear on the surface, we cannot possibly understand or even know. Again, few people have sufficient imagination to be able to enter into the delusions of others, or to view the actions of others otherwise than with an eye whose vision is distorted by our own prejudices. The worst errors in judging of others that we can make, we are liable to make in judging of those who are nearest to us, and that because they, thinking that we have made up our minds concerning them, are apt to show themselves to us as they think we expect to find them. This can be avoided by encouraging such people to be frank with us, and by ourselves being sympathetic towards them.

V.—On the Exercise of Benevolence.

This essay discloses to us the tenderness and kindness of Helps's heart. Leaving aside for the moment any consideration of our fellowmen, he implores us to be kind to dumb animals, and points them out to us as being the most fitting objects for the exercise of our benevolence. We should not wait to exercise our benevolence until some object is brought to our notice in which we feel interested, nor should we postpone it until something, in connection with which we can do some substantial good, presents itself ; we should always bear in mind that there is a great deal of suffering and sorrow in this world, and that it is our duty to do what lies in our power to lessen and reduce it. What we can do may be very little, but much good can be done when several small contributions to bring about the amelioration of our fellow-men are added together. Our benevolence should not be limited to

only our own society, circle, or community, but should be extended so as to include the whole "brotherhood of mankind"

VI—Domestic Rule.

Domestic government is one of the most difficult things to carry out properly, and the reason for this is that we think that we must understand those whom we see every day, or that it is immaterial whether we understand them or not so long as we are determined to do our duty by them. We should also bear in mind that the duty of governing our family becomes all the more difficult from the fact that it is not open to the criticism of the world. To govern one's family properly he must avoid provoking the rebel spirit of the will in those entrusted to his guidance. Domestic rule is founded upon Truth, and Love, and Justice, without these it is little better than a despotism. In the exercise of domestic rule we must avoid everything that partakes of the nature or character of conventionality, for this interferes with Truth and Justice. Those in domestic authority should make as few crimes as possible, they should not regulate those under them merely by their own tastes, they should not consult merely their own anger or their ease in punishing or remitting punishment, they should trust those entrusted to their care largely.

VII—Advice

The extremely practical nature of this essay should be noted. The fact of giving advice is not in itself objectionable, but the manner, and the circumstances under which it is given, are objectionable. In giving advice one should be thoroughly honest and frank, and whenever there should be any personal interest in giving any particular piece of advice, the interest you have in giving it should always be stated. Anything that might lead to a misunderstanding of the motive for giving any particular advice

should be avoided. In seeking for a friend to advise you, uprightness rather than ingenuity should be sought in him. Your mentor should be a person of nice conscience. In seeking advice we should go to those who think differently from ourselves. Above all we should strictly avoid going for advice to any one whom we know would feel any delicacy in giving us the advice we seek.

VIII.—Secrecy.

Secrecy is a very great trust, and it is oftener imposed upon one by the concurrent circumstances than by direct request. To repeat what one hears in society under circumstances which imply that it is communicated as a secret is the height of foolishness, if it is not a sad treachery. Further, the person who repeats things he hears indiscriminately shows what little regard he has for himself, because his action shows that he does not consider himself to be a person whom others would trust. But because we should respect secrets entrusted to us, we should not cultivate an unnecessary and unmeaning reserve. Uprightness of purpose enlightened by a profound and delicate care for the feelings of others alone can enable us to attain to that happy union of frankness and reserve which is so desirable.

PART II.

IX.—On the education of Business.

The essential qualities for a man of business are of a moral character; these are to be cultivated first. The aspirant to be a man of business must learn betimes to love Truth. Much depends on the temperament of a man of business. He should be hopeful. He should also cultivate the habit of thinking for himself. It is very important for a man of business to cultivate principles. It is not easy to indicate any particular course of studies

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suitors, and for this reason they should be answered as far as it is possible in writing, which ought to be plain and straightforward, avoiding all use of phrases and metaphors which are likely to be misunderstood. In interviewing suitors, one should remember that he has to combat not only the delusions of hope, but also the imperfection of memory. If you can fully state the reasons for a refusal to a suitor, you should do so, otherwise it should be avoided.

XIII —Interviews

Interviews are very important from the point of view of a man of business, because there is much that cannot be done without resorting to an interview. Interviews are most useful when they bring together several conflicting interests or opinions, and when you desire to restrain the opposite party from definitely pledging himself to any particular course of conduct. When there are reasons, however, which determine your mind but which you cannot give out, interviews are to be avoided; so also are they to be avoided in transacting business with eager, sanguine persons. The persons most inclined to resort to interviews are those who are indolent, for it saves them the trouble of writing. A written record of all interviews should be kept.

XIV —Of councils commissions &c

Councils and Commissions are the fly wheels and safety-valves of the machinery of business. They are apt contrivances for obtaining an average of opinions and for insuring freedom from corruption. Councils are serviceable as affording some means of judging how things are likely to be generally received. On the other hand, bodies of men, such as councils and commissions, are much tempted by the division of responsibility to sloth. The great art of making use of councils commissions and such

like bodies, is to know what kind of matter to put before them and in what state to present it. In order to bring the responsibility of any act of the general body home to the individuals composing it, the best method seems to be that of requiring the signatures of a large proportion of the council or commission to the directions given in the matter.

XV.—Party-spirit.

Party spirit gives a pretext for the exercise of such scorn and malice, as could not be tolerated if they did not claim to have their origin in fervent wishes for the public welfare. Under the influence of party-spirit people are induced to abjure independent thinking. Party-spirit incites people to attack with rashness, and to defend without sincerity. Political distinctions are not natural distinctions, and do not depend upon a man's personal qualities — people range themselves on this side or that just as they do in school games without having any particular reason for doing so. It requires but a slight bias of the mind to send one into a party. The existence of party-spirit should teach us the lesson of political tolerance, and it is immensely necessary that we should make allowances for the political prejudices of others. The life of a state, unlike that of a human being, is perpetual, being in this respect like the life of a corporation. Divisions in a state are a necessary consequence of political freedom, and under such conditions the important question is not how to dispense with party; but how to make the most use of it. We should regulate party-spirit as we regulate our affections, and so prevent it from running away with us into extremes.

N. B.—The life-work of Sir Arthur Helps was considerable, but irrespective of the success of his other works his fame, such as it is, rests upon his "Friends in Council" and his "Essays written in the Intervals of Business."

HELPS'S ESSAYS
WRITTEN IN THE INTERVALS OF BUSINESS.

THE FIRST PART

'And he that knows how little certainty there is in human discourses, and how *we know in part, and prophesie in part*, and that of every thing whereof we know a little, we are ignorant in much more, must either be content with such proportion as the things will bear, or as himself can get, or else he must never seek to alter or to persuade any man to be of his opinion. For the greatest part of discourses that are in the whole world, is nothing but a heap of probate inducements, plausibilities, and witty entertainments, and the throng of notices is not unlike the accidents of a battle, in which every man tells a new tale, something that he saw mingled with a great many things which he saw not, his eyes and his fear joining together equally in the instruction and the illusion, these make up the stories'—JEREMY TAYLOR's *Ductor Dubitantium*

I.—ON PRACTICAL WISDOM.

1. PRACTICAL wisdom acts in the mind, as gravitation does in the material world : combining, keeping things in their places, and maintaining a mutual dependence amongst the various parts of our system. It is for ever reminding us where we are, and what we can do, not in fancy, but in real life. It does not permit us to wait for dainty duties, pleasant to the imagination, but insists upon our doing those which are before us. It is always inclined to make much of what it possesses : and is not given to ponder over those schemes which might have been carried on, if what is irrevocable had been other than it is. It does not suffer us to waste our energies in regret. In journeying with it we go towards the sun, and the shadow of our burden falls behind us.

2. In bringing anything to completion, the means which it looks for are not the shortest, nor the nearest, nor the best that can be imagined. They have, however, this advantage, that they happen to be within reach.

3. We are liable to make constant mistakes about the nature of practical wisdom until we come to perceive that it consists not in any one predominant faculty or disposition, but rather in a certain harmony amongst all the faculties and affections of the man. Where this harmony exists, there are likely to be well-chosen ends, and means judiciously adapted. But as it is, we see numerous instances of men who, with great abilities, accomplish nothing, and we are apt to vary our views of practical wisdom according to the particular failings of these men. Sometimes we think it consists in having a definite purpose, and being constant to it. But take the case of a deeply selfish person : he will be constant enough to his purpose, and it will be a definite one. Very likely, too, it may not be founded upon unreason-

able expectations. The object which he has in view may be a small thing, but being as close to his eyes as to his heart, there will be times when he can see nothing above it, or beyond it, or beside it. And so he may fail in practical wisdom.

4 Sometimes it is supposed that practical wisdom is not likely to be found amongst imaginative persons. And this is very true, if you mean by 'imaginative persons', those who have an excess of imagination. For in the mind, as in the body, general dwarfishness is often accompanied by a disproportionate size of some part. The large hands and feet of a dwarf seem to have devoured his stature. But if you mean that imagination, of itself, is something inconsistent with practical wisdom, I think you will find that your opinion is not founded on experience. On the contrary, I believe that there have been few men who have done great things in the world who have not had a large power of imagination. For imagination if it be subject to reason, is its 'slave of the lamp.'

5 It is a common error to suppose that practical wisdom is something Epicurean in its nature, which makes no difficulties, takes things as they come, is desirous of getting rid rather than of completing, and which in short, is never troublesome. And from a fancy of this kind, many persons are considered speculative merely because they are of a searching nature and are not satisfied with small expedients, and such devices as serve to conceal the ills they cannot cure. And if to be practical is to do things in such a way as to leave a great deal for other people to undo at some future, and no very distant period—then, certainly, these scrupulous, painstaking sort of persons are not practical. For it is their nature to prefer a good open visible rent to a time-serving patch. I do not mean to say that they may not resort to patching as a means of delay. But they will not permit themselves to fancy that they have done a thing

when they have only hit upon some expedient for putting off the doing.

6. Bacon says, 'In this theatre of man's life, God and angels only should be lookers-on ; that contemplation and action ought ever to be united, a conjunction like unto that of the two highest planets, Saturn the planet of rest, and Jupiter the planet of action.' It is in this conjunction which seems to Bacon so desirable, that practical wisdom delights ; and on that account it is supposed by some men to have a tinge of baseness in it. They do not know that practical wisdom is as far from what they term expediency, as it is from impracticability itself. They see how much of compromise there is in all human affairs. At the same time, they do not perceive that this compromise, which should be the nice limit between wilfulness and a desertion of the light that is within us, is the thing of all others which requires the diligent exercise of that uprightness, which they fear to put in peril, and which they persuade themselves, will be strengthened by inactivity. They fancy, too, that high moral resolves and great principles are not for daily use, and that there is no room for them in the affairs of the life. This is an extreme delusion. For how is the world ever made better ? not by mean little schemes which some men fondly call practical, not by setting one evil thing to counteract another, but by the introduction of those principles of action which are looked upon at first as theories, but which are at last acknowledged and acted upon as common truths. The men who first introduce these principles are practical men, though the practices which such principles create may not come into being in the lifetime of their founders

II.—AIDS TO CONTENTMENT.

1. THE first object of this essay is to suggest some antidotes against the manifold ingenuity of self-tormenting.

2 For instance how much fretting might be prevented by a thorough conviction that there can be no such thing as unmixed good in this world ! In ignorance of this, how many a man, after having made a free choice in any matter, contrives to find innumerable causes for blaming his judgment ! Blue and green having been the only colours put before him, he is dissatisfied with himself because he omitted to choose pure white. Shens one has worked out the whole process with fidelity 'We are oftentimes in suspense betwixt the choice of different pursuits. We choose one at last doubtfully and with an un conquered hankering after the other. We find the scheme which we have chosen, answer our expectations but indifferently—most worldly projects will. We, therefore repent of our choice, and immediately fancy happiness in the paths which we decline and this heightens our uneasiness. We might at least escape the aggravation of it. It is not improbable we had been more unhappy, but extremely probable we had not been less so, had we made a different decision.'

3 A great deal of discomfort arises from over sensitiveness about what people may say of you or your actions. This requires to be blunted. Consider whether anything that you can do will have much connection with what they will say. And besides, it may be doubted whether they will say anything at all about you. Many unhappy persons seem to imagine that they are always in an amphitheatre with the assembled world as spectators whereas, all the while they are playing to empty benches. They fancy, too, that they form the particular theme of every passer-by. If, however, they must listen to imaginary conversations about themselves, they might, at any rate defy the proverb, and insist upon hearing themselves well spoken of.

4 Well, but suppose that it is no fancy and that you really are the object of unmerited obloquy. What then?

It has been well said, that in that case the abuse does not touch you ; and if you are guiltless, it ought not to hurt your feelings any more than if it were said of another person, with whom you are not even acquainted. You may answer that this false description of you is often believed in by those whose good opinion is of importance to your welfare. That certainly is a palpable injury; and the best mode of bearing up against it is to endeavour to form some just estimate of its nature and extent. Measure it by the worldly harm which is done to you. Do not let your imagination conjure up all manner of apparitions of scorn, and contempt, and universal hissing. It is partly your own fault if the calumny is believed in by those who ought to know you, and in whose affections you live. That should be a circle within which no poisoned dart can reach you. And for the rest, for the injury done you in the world's estimation, it is simply a piece of ill-fortune, about which it is neither wise nor decorous to make much meaning.

5. A little thought will sometimes prevent you from being discontented at not meeting with the gratitude which you have expected. If you were only to measure your expectations of gratitude by the extent of benevolence which you have expended, you would seldom have occasion to call people ungrateful. But many persons are in the habit of giving such a fictitious value to any services which they may render that there is but little chance of their being contented with what they are likely to get in return ; which however, may be quite as much as they deserve.

6. Besides, it is a common thing for people to expect from gratitude what affection alone can give.

7 There are many topics which may console you when you are displeased at not being as much esteemed as you think you ought to be. You may begin by observing that people in general will not look about for anybody's merits,

or admire anything which does not come in their way. You may consider how satirical would be any praise which should not be based upon a just appreciation of your merits: you may reflect how few of your fellow-creatures can have the opportunity of forming a just judgment about you: you then may go further, and think how few of these few are persons whose judgment would influence you deeply in other matters: and you may conclude by imagining that such persons do estimate you fairly, though perhaps you never hear it.

8 The heart of man seeks for sympathy, and each of us craves a recognition of his talents and his labours. But this craving is in danger of becoming morbid, unless it be constantly kept in check by calm reflection on its vanity or by dwelling upon the very different and far higher motives which should actuate us. That man has fallen into a pitiable state of moral sickness in whose eyes the good opinion of his fellow men is the best of merit, and their applause the principal reward for exertion.

9 A habit of mistrust is the torment of some people. It taints their love and their friendship. They take up small causes of offence. They expect their friends to show the same aspect to them at all times, which is more than human nature can do. They try experiments to ascertain whether they are sufficiently loved: they watch narrowly the effects of absence, and require their friends to prove to them that the intimacy is exactly upon the same footing as it was before. Some persons acquire these suspicious ways from a natural diffidence in themselves, for which they are often loved the more, and they might find ample comfort in that, if they could but believe it. With others these habits arise from a selfishness which cannot be satisfied. And their endeavours should be to uproot such disposition, not to soothe it.

10 Contentment abides with truth. And you will generally suffer for wishing to appear other than what you

are; whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.

11. Fit objects to employ the intervals of life are among the greatest aids to contentment that a man can possess. The lives of many persons are an alternation of the one engrossing pursuit, and a sort of listless apathy. They are either grinding, or doing nothing. Now to those who are half their lives fiercely busy, the remaining half is often torpid without quiescence. A man should have some pursuits which may be always in his power, and to which he may turn gladly in his hours of recreation.

12. And if the intellect requires thus to be provided with perpetual objects, what must it be with the affections? Depend upon it, the most fatal idleness is that of the heart. And the man who feels weary of life may be sure that he does not love his fellow-creatures as he ought.

13. You cannot hope for anything like contentment so long as you continue to attach that ridiculous degree of importance to the events of this life which so many people are inclined to do. Observe the effect which it has upon them: they are most uncomfortable if their little projects do not turn out according to their fancy—nothing is to be angular to them—they regard external things as the only realities; and as they have fixed their abode here, they must have it arranged to their mind. In all they undertake, they feel the anxiety of a gambler, and not the calmness of a labouring man. It is, however, the success or failure of their efforts, and not the motives for their endeavour, which gives them this concern. 'It will be all the same a hundred years hence.' So says the Epicurean as he saunters by. The Christian exhorts them to extend their hopes and their fears to the far future. But they are up to their lips in the present, though they taste it none the more for that. And so they go on, fretting, and planning, and contending; until

an event about which of all their anxieties they have felt the least anxious, sweeps them and their cobwebs away from the face of the earth

14 I have no intention of putting forward specific for real afflictions, or pretending to teach refined methods for avoiding grief. As long, however, as there is anything to be done in a matter, the time grieving about it has not come. But when the subject for grief is fixed and inevitable, sorrow is to be borne like pain. It is only a paroxysm of either that can justify us in neglecting the duties which no bereavement can lessen, and which no sorrow can leave us without. And we may remember that sorrow is at once the lot, the trial and the privilege of man.

15 Most of the aids to contentment above suggested are, comparatively, superficial ones, and though they may be serviceable, there is much in human nature that they cannot touch. Even pagans were wont to look for more potent remedies. They could not help seeking for some great idea to rest, something to still the throbbings of their souls, some primæval mystery which should be answerable for the miseries of life. Such was their idea of Necessity, the source of such systems as the Stoic and the Epicurean. Christianity rests upon very different foundations. And surely a Christian's reliance on divine goodness, and his full belief in another world, should console him under serious affliction, and bear the severer test of supporting him against that under-current of vexations which is not wanting in the smoothest lives.

III — ON SELF-DISCIPLINE

1. THERE is always some danger of self-discipline leading to a state of self-confidence and the more so, when the motives for it are of a poor and worldly character, or the results of it outward only, and superficial. But

surely when a man has got the better of any bad habit or evil disposition, his sensations should not be those of exultation only ; ought they not rather to be akin to the shuddering faintness with which he would survey a chasm that he had been guided to avoid, or with which he would recall to mind a dubious deadly struggle which had terminated in his favour ? The sense of danger is never, perhaps, so fully apprehended as when the danger has been overcome.

2. Self-discipline is grounded on self-knowledge. A man may be led to resolve upon some general course of self-discipline by a faint glimpse of his moral degradation ; let him not be contented with that small insight. His first step in self-discipline should be to attempt to have something like an adequate idea of the extent of the disorder. The deeper he goes in this matter the better : he must try to probe his own nature thoroughly. Men often make use of what self-knowledge they may possess to frame for themselves skilful flattery, or to amuse themselves in fancying what such persons as they are would do under various imaginary circumstances. For flatteries and for fancies of this kind not much depth of self-knowledge is required : but he who wants to understand his own nature for the purposes of self-discipline, must strive to learn the whole truth about himself, and not shrink from telling it to his own soul :—

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

The old courtier Polonius meant this for worldly wisdom : but it may be construed much more deeply.

3. Imagine the soul, then, thoroughly awake to its state of danger, and the whole energies of the man devoted to self improvement. At this, there often arises a habit of introspection which is too limited in its nature : we scrutinise each action as if it were a thing by itself, independent and

self originating ; and so our scrutiny does less good, perhaps, than might be expected from the pain it gives and the resolution it requires. Any truthful examination into our actions must be good, but we ought not to be satisfied with it, until it becomes both searching and progressive. Its aim should be not only to investigate instances, but to discover principles. Thus,—suppose that our conscience upbraids us for any particular bad habit : we then regard each instance of it with intense self reproach, and long for an opportunity of proving the amendment which seems certain to arise from our pangs of regret. The trial comes and sometimes our former remorse is remembered, and saves us, and sometimes it is forgotten, and our conduct is as bad as it was before our conscience was awakened. Now in such a case we should begin at the beginning, and strive to discover where it is that we are wrong in the heart. This is not to be done by weighing each particular instance, and observing after what interval it occurred and whether with a little more, or a little less, temptation than usual. Instead of dwelling chiefly on mere circumstances of this kind, we should try and get at the substance of the thing so as to ascertain what fundamental precept of God is violated by the habit in question. The precept we should make our study ; and then there is more hope of a permanent amendment.

4 Infinite toil would not enable you to sweep away a mist, but, by ascending a little, you may often look over it altogether. So it is with our moral improvement. We wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

5 As I have heard suggested it is by adding to our good purposes 'and nourishing the affections which are rightly placed, that we shall best be able to combat the bad ones. By adopting such a course you will not have yielded to your enemy, but will have gone, in all humility, to form

new alliances ; you will then resist an evil habit with the strength which you have gained in carrying out a good one. You will find, too, that when you set your heart upon the things that are worthy of it, the small selfish ends, which used to be so dear to it, will appear almost disgusting ; you will wonder that they could have had such hold upon you. .

6. In the same way, if you extend and deepen your sympathies, the prejudices which have hitherto clung obstinately to you will fall away, your former uncharitableness will seem absolutely distasteful : you will have brought home to it feelings and opinions with which it cannot live.

7. Man, a creature of twofold nature, body and soul, should have both parts of that nature engaged in any matter in which he is concerned : spirit and form must both enter into it. It is idol-worship to substitute the form for the spirit : but it is a vain philosophy which seeks to dispense with the form. All this applies to self-discipline.

8. See how most persons love to connect some outward circumstances with their good resolutions ! they resolve on commencing the new year with a surrender of this bad habit : they will alter their conduct as soon as they are at such a place. The mind thus shows its feebleness ; but we must not conclude that the support it naturally seeks is useless. At the same time that we are to turn our chief attention to the attainment of right principles, we cannot safely neglect any assistance which may strengthen us in contending against bad habits : far is it from the spirit of true humility to look down upon such assistance. Who would not be glad to have the ring of Eastern story which should remind the wearer by its change of colour of his want of shame ? Still these auxiliaries partake of mechanical nature ; we must not expect more from them than they can give : they may serve as aids to memory ; they may

form landmarks, as it were, of our progress, but they can not, of themselves, maintain that progress

9 It is in a similar spirit that we should treat what may be called prudential considerations. We may listen to the suggestions of prudence and find them an aid to self-discipline but we should never rest upon them. While we do not fail to make the due use of them we must never forget that they do not go to the root of the matter. Prudence may enable a man to conquer the world, but not to rule his own heart. It may change one evil passion for another, but it is not a thing of potency enough to make a man change his nature.

10 Prayer is a constant source of invigoration to self-discipline not the thoughtless praying which is a thing of custom, but that which is sincere, intense watchful. Let a man ask himself whether he really would have the thing he prays for let him think, while he is praying for a spirit of forgiveness, whether even at that moment he is disposed to give up the luxury of anger. If not, what a horrible mockery it is! To think that a man can find nothing better to do, in the presence of his Creator, than telling off so many words alone with his God and repeating his task like a child longing to get rid of it and indifferent to its meaning!

IV — ON OUR JUDGMENTS OF OTHER MEN

1 In forming these lightly, we wrong ourselves, and those whom we judge. In scattering such things abroad we endow our unjust thoughts with a life which we cannot take away and become false witnesses to pervert the judgments of the world in general. Who does not feel that to describe with fidelity the least portion of the entangled nature that is within him would be no easy matter? And yet the same man who feels this and who perhaps, would be ashamed of talking at hazard about the properties of a flower, of a weed,

of some figure in geometry, will put forth his guesses about the character of his brother-man, as if he had the fullest authority for all that he was saying.

2. But perhaps we are not wont to make such rash remarks ourselves : we are only pleased to receive them with the most obliging credence from the lips of any person we may chance to meet with. Such credulity is anything but blameless. We cannot think too seriously of the danger of taking upon trust these off-hand sayings, and of the positive guilt of uttering them as if they were our own, or had been assayed by our observation. How much we should be ashamed if we knew the slight grounds of some of those uncharitable judgments to which we lend the influence of our name by repeating them ! And even if we repeat such things only as we have good reason to believe in, we should still be in no hurry to put them forward, especially if they are sentences of condemnation. There is a maxim of this kind which Thomas á Kempis, in his chapter 'de prudentia in agendis,' has given with all the force of expression that it merits. '*Ad hanc etiam pertinet, non quibuslibet hominum verbis credere ; nec audita vel credita, mox ad aliorum aures effundere.*'

3. There are certain things quite upon the surface of a man's character : there are certain obvious facts in any man's conduct : and there are persons who, being very much before the world, offer plenty of material for judging about them. Such circumstances as these may fairly induce you to place credence in a general opinion, which, however, you have no means of verifying in any way for yourself ; but in no case should you suffer yourself to be carried away at once by the current sayings about men's character and conduct. If you do, you are helping to form a mob. Consider what these sayings are : how seldom they embody the character discussed ; or go far to exhaust the question, if it is one of conduct. It is well if they describe a part

with faithfulness, or give indications from which a shrewd and impartial thinker may deduce some true conclusions. Again, these sayings may be true in themselves, but the prominence given to them may lead to very false impressions. Besides, how many of them must be formed upon the opinion of a few persons and those perhaps, forward thinkers.

4 You feel that you yourself, would be liable to make mistakes of all kinds if you had to form an independent judgment in the matter. do not too readily suppose that the general opinions you hear are free from such mistakes merely because they are made, or appear to you to be made by a great many people.

5 If we come to analyse the various opinions we hear of men's character and conduct, there must be many which are formed wrongly though sincerely, either from imperfect information, or erroneous reasoning. There will be others which are the simple result of the prejudices and passions of the persons judging, of their humours and sometimes even of their ingenuity. There will be others grounded on total misrepresentations which arise from imperfect hearing, or from some entire mistake, or from a report being made by a person who understood so little of the matter that it was not possible for him to convey, with anything like accuracy, what he heard about it. Then there are the careless things which are said in general conversation, but which often have as much apparent weight as if they had been well considered. Sometimes these various causes are combined, and the result is that an opinion of some man's character and conduct gets abroad which is formed after a wrong method, by prejudiced persons, upon a false statement of facts, respecting a matter which they cannot possibly understand, and this is then left to be inflated by Folly, and blown about by Idleness.

6. There is an excellent passage in Wollaston's *Religion of Nature* upon this subject, where he says, 'The good or bad repute of men depends in a great measure upon mean people, who carry their stories from family to family, and propagate them very fast : like little insects, which lay apace, and the less the faster. There are few, very few, who have the opportunity and the will and *the ability to represent things truly* Besides the matters of fact themselves, there are many circumstances which, before sentence is passed, ought to be known and weighed, and yet scarce ever can be known, but to the person himself who is concerned. He may have other views, and another sense of things, than his judges have : and what he understands, what he feels, what he intends, may be a secret confined to his own breast. Or perhaps the censorer, notwithstanding this kind of men talk as if they were infallible, may be mistaken himself in his opinion, and judge that to be wrong which in truth is right.

7. Few people have imagination enough to enter into the delusions of others, or indeed to look at the actions of any other person with any prejudices but their own. Perhaps, however, it would be nearer the truth to say that few people are in the habit of employing their imagination in the service of charity. Most persons require its magic aid to gild their castles in the air ; to conduct them along those fancied triumphal processions in which they themselves play so conspicuous a part, to conquer enemies for them without battles, and to make them virtuous without effort. This is what they want their imagination for : they cannot spare it for any little errand of charity. And sometimes when men do think charitably, they are afraid to speak out, for fear of being considered stupid or credulous.

8. We have been considering the danger of adopting current sayings about men's character and conduct : but suppose we consider, in detail, the difficulty of forming an

original opinion on these matters especially if we have not a personal knowledge of the men of whom we speak. In the first place we seldom know with sufficient exactness the facts upon which we judge, and a little thing may make a great difference when we come to investigate motives. But the report of a transaction sometimes represents the real facts no better than the laboured variation does the simple air, which, amidst so many shakes and flourishes might not be recognised even by the person who composed it. Then again how can we ensure that we rightly interpret those actions which we exactly know? Perhaps one of the first motives that we look for is self interest, when we want to explain an action but we have scarcely ever such a knowledge of the nature and fortunes of another, as to be able to decide what is his interest much less what it may appear to him to be besides, a man's fancies, his envy his wilfulness every day interfere with and override his interests. He will know this himself, and will often try to conceal it by inventing motives of self-interest to account for his doing what he has a mind to do.

9 It is well to be thoroughly impressed with a sense of the difficulty of judging about others, still judge we must, and sometimes very hastily, the purposes of life require it. We have, however, more and better materials, sometimes, than we are aware of we must not imagine that they are always deep seated and recondite they often lie upon the surface. Indeed the primary character of a man is especially discernible in trifles for then he acts, as it were, almost unconsciously. It is upon the method of observing and testing these things that a just knowledge of individual men in great measure depends. You may learn more of a person even by a little converse with him than by a faithful outline of his history. The most important of his actions may be anything but the most significant of the man.

for they are likely to be the results of many things besides his nature. To understand that, I doubt whether you might not learn more from a good portrait of him, than from two or three of the most prominent actions of his life. Indeed, if men did not express much of their nature in their manners, appearance, and general bearing, we should be at sad loss to make up our minds how to deal with each other.

10. In judging of others it is important to distinguish those parts of the character and intellect which are easily discernible from those which require much observation. In the intellect, we soon perceive whether man has wit, acuteness, or logical power. It is not easy to discover whether he has judgment. And it requires some study of the man to ascertain whether he has practical wisdom; which, indeed is a result of high moral, as well as intellectual, qualities.

11. In the moral nature, we soon detect selfishness, egotism and exaggeration. Carelessness about truth is soon found out; you see it in a thousand little things. On the other hand, it is very difficult to come to a right conclusion about a man's temper, until you have seen a great deal of him. Of his tastes, some will lie on the surface, others not; for there is a certain reserve about most people in speaking of the things they like best. Again, it is always a hard matter to understand any man's feelings. Nations differ in their modes of expressing feelings, and how much more individual men!

12. There are certain cases in which we are peculiarly liable to err in our judgments of others. Thus, I think, we are all disposed to dislike in a manner disproportionate to their demerits, those who offend us by pretension of any kind. We are apt to fancy that they despise us; whereas, all the while, perhaps, they are only courting our admiration. There are people who wear the worst part of their characters outwards: they offend our vanity; they rouse our fears; and under these influences we omit to consider how often a

scornful man is tender-hearted, and an assuming man, one who longs to be popular and to please.

13 Then there are characters of such a different kind from our own, that we are without the means of measuring and appreciating them. A man who has no honour, how difficult for him to understand one who has!

14 But of all the errors in judging of others, some of the worst are made in judging of those who are nearest to us. They think that we have entirely made up our minds about them, and are apt to show us that sort of behaviour only which they know we expect. Perhaps, too, they fear us, or they are convinced that we do not and cannot sympathize with them. And so we move about in a mist, and talk of phantoms as if they were living men, and think that we understand those who never interchange any discourse with us but the talk of the market-place, or if they do, it is only as players who are playing a part set down in certain words, to be eked out with the stage gestures for each affection, who would deem themselves little else than mad if they were to say out to us anything of their own.

V.—ON THE EXERCISE OF BENEVOLENCE

1. With the most engaging objects of benevolence around them, men consume the largest part of their existence in the acquisition of money, or of knowledge; or in sighing for the opportunities of advancement; or in doting over some unavailing sorrow. Or, as it often happens, they are outwardly engaged in striving over the forms and follies of the world, while their minds are giving up to dreams of vanity, or to long drawn reveries, a mere indulgence of their fancy. And yet hard by them are groans, and horrors, and sufferings of all kinds, which seem to penetrate no deeper than their senses.

2. Let them think what boundless occupations, there are before us all ! Consider the masses of human beings in our manufacturing towns and crowded cities, left to their own devices—the destitute peasantry of our sisterland—the horrors of slavery wherever it exists—the general aspect of the common people—the pervading want of education—the fallacies and falsehoods which are left unchecked, to accomplish all the mischief that is in them—the many legal and executive reforms not likely to meet with much popular impulse, and requiring, on that account, the more diligence from those who have any insight into such matters. By employing himself upon any one of the above subjects, a man is likely to do some good. If he only ascertains what has been done, and what is doing, in any of these matters, he may be of great service. A man of real information becomes a centre of opinion, and therefore of action.

3. Many a man will say :—‘ This is all very true : there certainly is a great deal of good to be done. Indeed, one is perplexed what to choose as one’s point of action ; and still more how to begin upon it.’ To which I would answer :—Is there no one service for the great family of man which has yet interested you ? Is not work of benevolence brought near to you by the peculiar circumstances of your life ? If there is ; follow it at once. If not ; still you must not wait for something opposite to occur. Take up any subject relating to the welfare of mankind, the first that comes to hand : read about it : think about it : trace it in the world and see if it will not come to your heart. How listlessly the eye glances over the map of a country upon which we have never set foot ! On the other hand, with what satisfaction we contemplate the mere outline only of a land we have once travelled over ! Think earnestly upon any subject, investigate it sincerely, and you are sure to love it. You will not complain again of not knowing whither to direct your attention. There have been enthusiasts about heraldry. Many have devoted themselves to chess. Is the welfare of loving,

thinking suffering, eternal creatures, less interesting than 'argent' and 'azure,' or than the knight's move and the progress of a pawn?

4 There are many persons, doubtless, who feel the wants and miseries of their fellow-men tenderly if not deeply, but this feeling is not of the kind to induce them to exert themselves out of their own small circle. They have little faith in their individual exertions doing aught towards a remedy for any of the great disorders of the world. If an evil of magnitude forces itself upon their attention, they take shelter in a comfortable sort of belief that the course of events, or the gradual enlightenment of mankind, or, at any rate, something which is too large for them to have any concern in, will set it right. In short, they are content to remain spectators or, at best, to wait until an occasion shall arrive with their benevolence may act at once, with as little preparation of means, as if it were something magical.

5 But opportunities of doing good though abundant and obvious enough, are not exactly fitted to our hands. We must be alert in preparing ourselves for them. Benevolence requires method and activity in its exercise. It is by no means the same sort of thing as the indolent good-humour with which a well fed man, reclining on a sunny bank, looks up the working world around him.

6 As to the notion of waiting for the power to do good, it is one that we must never listen to. Surely the exercise of a man's benevolence is not to depend upon his worldly good fortune! Every man has to-day the power of laying some foundation for doing good if not of doing it. And whoever does not exert himself until he has a large power of carrying out his good intentions, may be sure that he will not make the most of the opportunity when it comes. It is not in the heat of action, nor when a man, from his position, is likely to be looked up to with some reverence, that he should

have to begin his search for acts or principles. He should then come forth to apply results; not to work them out painfully, and perhaps precipitately, before the eyes of the world.

7. The worldly-wise may ask :—‘Will not these benevolent pursuits prevent a man from following with sufficient force (what they call) his legitimate occupations? I do not see why. Surely Providence has not made our livelihood such an all-absorbing affair, that it does not leave us room or time for our benevolence to work in. However, if a man will only give up that portion of his thinking time which he spends upon vain glory, upon imagining, for instance, what other people are thinking about him he will have time and energy enough to pursue a very laborious system of benevolence.

8. I do not mean to contend that active benevolence may not hinder a man’s advancement in the world : for advancement greatly depends upon a reputation for excellence in some one thing of which the world perceives that it has present need : and an obvious attention to other things, though perhaps not incompatible with the excellence itself, may easily prevent a person from obtaining a reputation for it. But any deprivation of this kind would be readily endured if we only took the view of our social relations which Christianity opens to us. We should then see that benevolence is not a thing to be taken up by chance, and put by at once to make way for every employment which savours of self-interest. Benevolence is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness towards fellow-creatures is no state of mind to rest in. It is not enough for us to be able to say that nothing of human interest is alien to us, and that we give our acquiescence, or indeed our transient assistance, to any scheme of benevolence that may come in our way. No : in promoting the welfare

of others we must toil, we must devote to it earnest thought constant care and zealous endeavour. What is more, we must do all this with patience, and be ready, in the same cause to make an habitual sacrifice of our own tastes and wishes. Nothing short of this is the visiting the sick, feeding the hungry, and clothing the naked, which our creed requires of us.

9 Kindness to animals is no unworthy exercise of benevolence. We hold that the life of brutes perishes with their breath, and that they are never to be clothed again with consciousness. The inevitable shortness then of their existence should plead for them touchingly. The insects on the surface of the water poor ephemeral things, who would needlessly abridge their dancing pleasure of to live? Such feelings we should have towards the whole animate creation. To those animals over which we are masters for however short a time, we have positive duties to perform. This seems too obvious to be insisted upon, but there are persons who act as though they thought they could buy the right of ill treating any of God's creatures.

10 We should never in any way consent to the ill treatment of animals because the fear of ridicule, or some other fear, prevents our interfering. As to there being anything really trifling in any act of humanity, however slight, it is moral blindness to suppose so. The few moments in the course of each day which a man absorbed in some worldly pursuit may carelessly expend in kind words or trifling charities to those around him, and kindness to an animal is one of these are perhaps in the sight of heaven, the only time that he has lived to any purpose worthy of recording.

VI — DOMESTIC RULE

1 TACITUS says of Agricola, that 'he governed his family, which may find to be a harder task than to govern

a province.' And the worst of this difficulty is, that its existence is frequently unperceived, until it comes to be pressingly felt.

2. For, either a man thinks that he must needs understand those whom he sees daily, and also, perhaps that it is no great matter whether he understand them or not, if he is resolved to do his duty by them : or he believes that in domestic rule there is much licence, and that each occasion is to be dealt with by some law made at the time. or after : or he imagines that any domestic matter which he may leave to-day omitted or ill-done can be repaired at his leisure, when the concern of the outer world are not so pressing as they are at present.

3. But each day brings its own duties, and carries them along with it : and they are as waves broken on the shore, many like them coming after but none ever the same. And amongst all his duties, as there are none in which a man acts more by himself and can do more harm with less outcry from the world, so there are none requiring more forethought and watchfulness than those which arise from his domestic relations. Nor can there be a reasonable hope of his fulfilling those duties while he is ignorant of the feelings, however familiar he may be with the countenances, of those around him.

4. The extent and power of domestic rule are very great : but this is often overlooked by the persons who possess it ; and they are rather apt to underrate the influence of their own authority. They can hardly imagine how strongly it is felt by others, unless they see it expressed in something outward. The effects of this mistake are often increased by another, which comes into operation when men are dealing with their inferiors in rank and education : in which case, they are rather apt to fancy that the natural sense of propriety, which would put the right limit to familiar intercourse, belongs only to the well-educated or the

well born And from either of these causes or both united they are led perhaps, to add to their authority by a harshness not their own rather than to impair it, as they fancy, by that degree of freedom which they must allow to those around them if they would enter into their feelings, and understand their dispositions Perhaps there are some persons who think that they can manage very well without this familiar intercourse, and certainly there is but little occasion for knowing much about the nature of those whom you intend only to restrain Coercion, however is but a small part of government

5 We should always be most anxious to avoid provoking the rebel spirit of the will in those who are entrusted to our guidance we should not attempt to tie them up to their duties, like galley slaves to their labour We should be very careful that, in our anxiety to get the outward part of an action performed to our mind, we do not destroy that germ of spontaneity which could alone give any significance to the action God has allowed free will to man for the choice of good or evil and is it likely that it is left to us to make our fellow creatures virtuous by word of command? We may insist upon a routine of proprieties being performed with soldier like precision but there is no drilling of men's hearts

6 It is a great thing to maintain the just limits of domestic authority and to place it upon its right foundation You cannot make reason conform to it It may be fair to insist upon a certain thing being done but not that others should agree with you in saying that it is the best thing that could have been done for there cannot be a shorter way of making them hypocritical Your submitting the matter at all to their judgments may be gratuitous but if you do so you must remember that the Courts of Reason recognise no difference of persons Your wishes may fairly outweigh their arguments, but this

of course is foreign to the reasonableness or unreasonableness of the thing itself, considered independently.

7. Domestic Rule is founded upon truth and love. If it has not both of these, it is nothing better than a despotism.

8. It requires the perpetual exercise of love in its most extended form. You have to learn the disposition of those under you, and to teach them to understand yours. In order to do this, you must sympathise with them, and convince them of your doing so; for upon your sympathy will often depend their truthfulness. Thus, you must persuade a child to place confidence in you, if you wish to form an open upright character. You cannot terrify it into habits of truth. On the contrary, are not its earliest falsehoods caused by fear much oftener than from a wish to obtain any of its little ends by deceit? How often the complaint is heard from those in domestic authority that they are not confided in! But they forget how hard it is for an inferior to confide in a superior, and that he will scarcely venture to do so without the hope of some sympathy on the part of the latter; and the more so, as half our confidences are about our follies, or what we deem such.

9. Every one who has paid the slightest attention to this subject knows that domestic rule is built upon justice, and therefore upon truth; but it may not have been observed what evils will arise from even a slight deviation into conventionality. For instance, there is a common expression about 'overlooking trifles.' But what many persons should say, when they use this expression, is,—That they affect not to observe something, when there is no reason why they should not openly recognise it. Thus they contrive to make matters of offence out of things which really have no harm in them. Or the expression means that they do not care to take notice of something which they really

believe to be wrong, and as it is not of much present advantage to them, they persuade themselves that it is not of much harm to those who practise it. In either case, it is their duty to look boldly at the matter. The greater quantity of truth and distinctness you can throw into your proceedings the better. Connivance creates uncertainty and gives an example of slyness, and very often you will find that you connive at some practice, merely because you have not made up your mind whether it is right or wrong and you wish to spare yourself the trouble of thinking. All this is falsehood.

10. Whatever you allow in the way of pleasure or of liberty, to those under your control, you should do it heartily. You should recognise it entirely, encourage it, and enter into it. If, on the contrary, you do not care for their pleasures, or sympathise with their happiness, how can you expect to obtain their confidence? And when you tell them that you consult their welfare they look upon it as some abstract idea of your own. They will doubt whether you can know what is best for them if they have good reason for thinking that you are likely to leave their particular views of happiness entirely out of the account.

11. We come next to consider some of the various means which may be made use of in Domestic Rule.

12. Of course it is obvious that his own example must be the chief means in any man's power, by which he can illustrate and enforce those duties which he seeks to impress upon his household.

13. Next to this praise and blame are among the strongest means which he possesses, and they should not depend upon his humour. He should not throw a bit of praise at his dependants by way of making up for a previous display of anger not warranted by the occasion.

14. Ridicule is in general to be avoided, not that it is inefficient, perhaps, for the present purpose, but because it

tends to make a poor end world-fearing character. It is too strong a remedy ; and can seldom be applied with such just precision as to neutralise the evil aimed at, without destroying, at the same time, something that is good.

15. Still less should it ever appear that ridicule is directed against that which is good in itself, or which may be the beginning of goodness. There is, perhaps, more gentleness required in dealing with the infant virtues, than even with the vices of those under our guidance. We should be very kind to any attempts at amendment. An idle sneer, or a look of incredulity, has been the death of many a good resolve. We should also be very cautious in reminding those who now would fain be wiser, of their rash savings of evil, of their early and uncharitable judgments of others ; otherwise we run a great risk of hardening them in evil. This is especially to be guarded against with the young : for never having felt the mutability of all human things, nor having lived long enough to discover that his former certainties are amongst the strangest things which a man looks back upon in the vista of the past : not perceiving that time is told by that pendulum, man, which goes backwards and forwards in its progress ; nor dreaming that the way to some opinions may lie through their opposites ; they are mightily ashamed of inconsistency, and may be made to look upon reparation as a crime.

16. The following are some general maxims which may be of service to any one in domestic authority.

17. The first is to make as few crimes as he can ; and not to lay down those rules of practice, which, from a careful observation of their consequences, he has ascertained to be salutary, as if they were so many innate truths which all persons alike must at once, and fully, comprehend.

modes of thought. At the same time the most practicable advice may often be obtained from those who are of a similar nature to yourself, or who understand you so thoroughly that they are sure to make their advice personal. This advice will contain sympathy, for as it has been said, a man always sympathises to a certain extent with what he understands. It will not, perhaps, be the soundest advice that can be given in the abstract, but it may be that which you can best profit by, for you may be able to act up to it with some consistency. This applies more particularly when the advice is wanted for some matter which is not of a temporary nature, and where a course of action will have to be adopted. It is observed in *The Statesman* with much truth, "Nothing can be for a man's interest in the long run which is not founded on his character."

7 For similar reasons when you have to give advice, you should never forget whom you are addressing and what is practicable for him. You should not look about for the wisest thing which can be said, but for that which your friend has the heart to undertake, and the ability to accomplish. You must sometimes feel with him, before you can possibly think for him. There is more need of keeping this in mind, the greater you know the difference to be between your friend's nature and your own. Your advice should not degenerate into comparisons between what would have been your conduct, and what was your friend's. You should be able to take the matter up at the point at which it is brought to you. It is very well to go back, and to show him what might, or what ought to have been done, if it throws any light upon what is to be done, or if you have any other good purpose in such conversation. But remember that comment, however judicious, is not advice; and that advice should always tend to something practicable.

8 The advice which we just have been speaking of is of that kind which relates to points of conduct. If you

want to change a man's principles, you may have to take him out of himself, as it were ; to show him fully the intense difference between your own views and his, and to trace up that difference to its source. Your object is not to make him do the best with what he has, but to induce him to throw something away altogether.

9. There are occasions on which a man feels that he has so fully made up his mind that hardly anything could move him ; and, at the same time, he knows that he shall meet with much blame from those whose good opinion is of value to him, if he acts according to that mind. Let him not think to break his fall by asking their advice beforehand. As it is, they will be severe upon him for not having consulted them ; but they will be outrageous, if after having consulted them, he then acts in direct opposition to their counsel. Besides, they will not be so inclined to parade the fact of their not having been consulted, as they would of their having given judicious advice which was unhappily neglected. I am not speaking of those instances in which a man is bound to consult others, but of such as constantly occur, where his consulting them is a thing which may be expected, but is not due.

10. In seeking for a friend to advise you, look for uprightness in him, rather than for ingenuity. It frequently happens that all you want is moral strength. You can discern consequences well enough, but cannot make up your mind to bear them. Let your Mentor also be a person of nice conscience, for such a one is less likely to fall into that error to which we are all so liable, of advising our friends to act with less forbearance, and with less generosity, than we should be inclined to show ourselves, if the case were our own. ' If I were you ' is a phrase often on our lips ; but we take good care not to disturb our identity, nor to quit the disengaged position of a bystander. We recommend the course we might pursue if we were acting for you

in your absence, but such as you never ought to undertake in your own behalf.

11 Besides being careful for your own sake about the persons whom you go to for advice, you should be careful also for theirs. It is an act of selfishness unnecessarily to consult those who are likely to feel a peculiar difficulty or delicacy in being your advisers, and who, perhaps, had better not be informed at all about the matter

VIII.—SECRECY

1 For once that secrecy is formally imposed upon you, it is implied a hundred times by the concurrent circumstances. All that your friend says to you, as to his friend, is entrusted to you only. Much of what a man tells you in the hour of affliction, in sudden anger, or in any outpouring of his heart, should be sacred. In his craving for sympathy, he has spoken to you as to his own soul.

2 To repeat what you have heard in social intercourse is sometimes a sad treachery; and when it is not treacherous, it is often foolish. For you commonly relate but a part of what has happened, and even if you are able to relate that part with fairness, it is still as likely to be misconstrued as a word of many meanings, in a foreign tongue, without the context.

3 There are few conversations which do not imply some degree of mutual confidence, however slight. And in addition to that which is said in confidence, there is generally something which is peculiar, though not confidential which is addressed to the present company alone, though not confided to their secrecy. It is meant for them, or for persons like them, and they are expected to understand it rightly. So that when a man has no scruple in repeating all that he hears to anybody that he meets, he pays but a poor compliment to himself;

for he seems to take it for granted that what was said in his presence, would have been said, in the same words, at any time, aloud, and in the market-place. In short, that he is the average man of mankind; which I doubt much whether any man would like to consider himself.

4. On the other hand, there is an habitual and unmeaning reserve in some men, which makes secrets without any occasion; and it is the least to say of such things that they are needless. Sometimes it proceeds from an innate shyness or timidity of disposition; sometimes from a temper naturally suspicious; or it may be the result of having been frequently betrayed or oppressed. From whatever cause it comes, it is a failing. As cunning is some men's strength, so this sort of reserve is some men's prudence. The man who does not know when, or how much, or to whom to confide, will do well in maintaining a Pythagorean silence. It is his best course. I would not have him change it on any account; I only wish him not to mistake it for wisdom.

5. That happy union of frankness and reserve which is to be desired, comes not by studying rules, either for candour or for caution. It results chiefly from an uprightness of purpose enlightened by a profound and delicate care for the feelings of others. This will go very far in teaching us what to confide, and what to conceal, in our own affairs; what to repeat, and what to suppress, in those of other people. The stone in which nothing is seen, and the polished metal which reflects all things, are both alike hard and insensible.

6. When a matter is made public, to proclaim that it had ever been confided to your secrecy may be no trifling breach of confidence; and it is the only one which is then left for you to commit.

7. With respect to the kind of people to be trusted, it may be observed that grave proud men are very safe

confidants, and that those persons who have ever had to conduct any business in which secrecy was essential, are likely to acquire a habit of reserve for all occasions

8 On the other hand, it is a question whether a secret will escape sooner by means of a vain man or a simpleton. There are some people who play with a secret until at last it is suggested by their manner to some shrewd person who knows a little of the circumstances connected with it. There are others whom it is unsafe to trust, not that they are vain, and so wear the secret as an ornament, not that they are foolish and so let it drop by accident, not that they are treacherous and sell it for their own advantage. But they are simple minded people with whom the world has gone smoothly, who would not themselves make any mischief of the secret which they disclose, and therefore do not see what harm can come of telling it.

9 Before you make any confidence, you should consider whether the thing you wish to confide is of weight enough to be a secret. Your small secrets require the greatest care. Most persons suppose that they have kept them sufficiently when they have been silent about them for a certain time, and this is hardly to be wondered at, if there is nothing in their nature to remind a person that they were told to him as secrets.

10 There is sometimes a good reason for using concealment even with your dearest friends. It is that you may be less liable to be reminded of your anxieties when you have resolved to put them aside. Few persons have tact enough to perceive when to be silent and when to offer you counsel or condolence.

11 You should be careful not to entrust another unnecessarily with a secret which it may be a hard matter for him to keep, and which may expose him to somebody's displeasure, when it is hereafter discovered that he was the object

of your confidence. Your desire for aid, or for sympathy, is not to be indulged by dragging other people into your misfortunes.

12. There is as much responsibility in imparting your own secrets, as in keeping those of your neighbour.

THE SECOND PART

"The wisdom touching negotiation or business hath not been hitherto collected into writing, to the great derogation of learning, and the professors of learning. For from this root springeth chiefly that vice or opinion which by us is expressed in adage to this effect, "that there is no great concurrence between learning and wisdom." For of the three wisdoms which we have set down to pertain to civil life for wisdom of behaviour, it is by learned men for the most part despised, as an inferior to virtue and an enemy to meditation, for wisdom of government they acquit themselves well when they are called to it but that happeneth to few but for the wisdom of business wherein man's life is most conversant, there be no books of it, except some few scattered advertisements that have no proportion to the magnitude of this subject. For if books were written of this as the other I doubt not but learned men with mean experience would far excel men of long experience without learning, and outdo them in the rown bow.

BACON'S *Advancement of Learning*

IX—ON THE EDUCATION OF A MAN OF BUSINESS

1 THE essential qualities for a man of business are of a moral nature these are to be cultivated first. He must learn betimes to love truth. That same love of truth will be found a potent charm to bear him safely through the world's entanglements—I mean safely in the most worldly sense. Besides, the love of truth not only makes a man act with more simplicity, and therefore with less chance of error, but it conduces to the highest intellectual development. The following passage in *The Statesman* gives the reason. 'The correspondences of wisdom and goodness are manifold, and that they will accompany each other is to be inferred, not only because men's wisdom makes them good, but also because their goodness makes them wise. Questions of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right and wrong of what they do and see, and a deep interest of the heart in these questions carries with it a deeper cultivation of the understanding than can be easily effected by any other excitement to intellectual activity.'

2. What has just been said of the love of truth applies also to other moral qualities. Thus, charity enlightens the understanding quite as much as it purifies the heart. And indeed knowledge is not more girt about with power than goodness is with wisdom.

3. The next thing in the training of one who is to become a man of business will be for him to form principles; for without these, when thrown on the sea of action, he will be without rudder and compass. They are the best results of study. Whether it is history, or political economy, or ethics, that he is studying, these principles are to be the reward of his labour. A principle resembles a law in the physical world; though it can seldom have the same certainty, as the facts which it has to explain and embrace do not admit of being weighed or numbered with the same exactness as material things. The principles which our student adopts at first may be unsound, may be insufficient, but he must not neglect to form some; and must only nourish a love of truth that will not allow him to hold to any, the moment that he finds them to be erroneous.

4. Much depends upon the temperament of a man of business. It should be hopeful that it may bear him up against the faint-heartedness, the folly, the falsehood, and the numberless discouragements which even a prosperous man will have to endure. It should also be calm; for else he may be driven wild by any great pressure of business, and lose his time, and his head, in rushing from one unfinished thing, to begin something else. Now this wished-for conjunction of the calm and the hopeful is very rare. It is, however, in every man's power to study well his own temperament, and to provide against the defects in it.

5. A habit of thinking for himself is one which may be acquired by the solitary student. But the habit of

deciding for himself, so indispensable to a man of business, is not to be gained by study. Decision is a thing that cannot be fully exercised until it is actually wanted. You cannot play at deciding. You must have realities to deal with.

6 It is true that the formation of principles, which has been spoken of before, requires decision. But it is of that kind which depends upon deliberate judgment; whereas the decision which is wanted in the world's business must ever be within call, and does not judge so much as it foresees and chooses. This kind of decision is to be found in those who have been thrown early on their own resources, or who have been brought up in great freedom.

7 It would be difficult to lay down any course of study not technical, that would be peculiarly fitted to form a man of business. He should be brought up in the habit of reasoning closely, and to ensure this there is hardly anything better for him than the study of geometry.

8 In any course of study to be laid down for him, something like universality should be aimed at, which not only makes the mind agile, but gives variety of information. Such a system will make him acquainted with many modes of thought, with various classes of facts, and will enable him to understand men better.

9 There will be time in his youth which may, perhaps, be well spent in those studies which are of a metaphysical nature. In the investigation of some of the great questions of philosophy, a breadth and a tone may be given to a man's mode of thinking, which will afterwards be of signal use to him in the business of everyday life.

10 We cannot enter here into a description of the technical studies for a man of business, but I may point out that there are works which soften the transition from the schools to the world, and which are particularly needed in a system of education like our own, consisting

of studies for the most part remote from real life. These works are such as tend to give the student that interest in the common things about him which he has scarcely ever been called upon to feel. They show how imagination and philosophy can be woven into practical wisdom. Such are the writings of Bacon. His lucid order, his grasp of the subject, the comprehensiveness of his views, his knowledge of mankind—the greatest perhaps that has ever been distinctly given out by any uninspired man—the practical nature of his purposes, and his respect for anything of human interest, render Bacon's works unrivalled in their fitness to form the best men for the conduct of the highest affairs.

11. It is not, however, so much the thing studied, as the manner of studying it. Our student is not intended to become a learned man, but a man of business; not 'a full man,' but a 'ready man.' He must be taught to arrange and express what he knows. For this purpose let him employ himself in making digests, arranging and classifying materials, writing narratives, and in deciding upon conflicting evidence. All these exercises require method. He must expect that his early attempts will be clumsy; he begins, perhaps, dividing his subject in any way that occurs to him, with no other view than that of treating separate portions of it separately; he does not perceive, at first, what things are of one kind, and what of another, and what should be the logical order of their following. But from such rude beginnings, method is developed; and there is hardly any degree of toil for which he would not be compensated by such a result. He will have a sure reward in the clearness of his own views, and in the facility of explaining them to others. People bring their attention to the man who gives them most profit for it; and this will be one who is a master of method.

12. Our student should begin soon to cultivate a fluency in writing—I do not mean a flow of words, but

a habit of expressing his thoughts with accuracy, with brevity, and with readiness, which can only be acquired by practice early in life. You find persons who, from neglect in this part of their education, can express themselves briefly and accurately, but only after much care and labour. And again, you meet with others who cannot express themselves accurately, although they have method in their thoughts, and can write with readiness; but they have not been accustomed to look at the precise meaning of words, and such people are apt to fall into the common error of indulging in a great many words, as if it were from a sort of hope that some of them might be to the purpose.

13 In the style of a man of business nothing is to be aimed at but plainness and precision. For instance, a close repetition of the same word for the same thing need not be avoided. The aversion to such repetitions may be carried too far in all kinds of writing. In literature, however, you are seldom brought to account for misleading people, but in business you may soon be called upon to pay the penalty for having shunned the word which would exactly have expressed your meaning.

14 I cannot conclude this essay better than by endeavouring to describe what sort of person a consummate man of business should be.

15 He should be able to fix his attention on details, and be ready to give every kind of argument a hearing. This will not encumber him for he must have been practised beforehand in the exercise of his intellect, and be strong in principles. One man collects materials together, and there they remain, a shapeless heap; another, possessed of method, can arrange what he has collected, but such a man as I would describe, by the aid of principles, goes farther, and builds with his materials.

16 He should be courageous; The courage however, required in civil affairs is that which belongs rather to

the able commander than the mere soldier. But any kind of courage is serviceable.

17. Besides a stout heart, he should have a patient temperament, and a vigorous but disciplined imagination ; and then he will plan boldly, and with large extent of view, execute calmly, and not be stretching out his hand for things not yet within his grasp. He will let opportunities grow before his eyes, until they are ripe to be seized. He will think steadily over possible failure, in order to provide a remedy or a retreat. There will be the strength of repose about him.

18. He must have a deep sense of responsibility. He must believe in the power and vitality of truth, and in all he does or says, should be anxious to express as much truth as possible.

19. His feeling of responsibility and love of truth will almost inevitably endow him with diligence, accuracy, and discreteness,—those commonplace requisites for a good man of business, without which all the rest may never come to be ' translated into action.'

X.—ON THE TRANSACTION OF BUSINESS.

1. THIS subject may be divided into two parts. 1. Dealing with others about business. 2. Dealing with the business itself.

1. *Dealing with others about Business.*

2. The first part of general subject embraces the choice and management of agents, the transaction of business by means of interviews, the choice of colleagues, and the use of councils. Each of these topics will be treated separately. There remain, however, certain general rules with respect to our dealings with others which may naturally find a place here.

3. In your converse with the world avoid anything like a juggling dexterity. The proper use of dexterity is.

to prevent your being circumvented by the cunning of others. It should not be aggressive.

4 Concessions and compromises form a large and a very important part of our dealings with others. Concessions must generally be looked upon as distinct defeats and you must expect no gratitude for them. I am far from saying that it may not be wise to make concessions, but this will be done more wisely when you understand the nature of them.

5 In making compromises, do not think to gain much by concealing your views and wishes. You are as likely to suffer from its not being known how to please or satisfy you as from any attempt to overreach you grounded on a knowledge of your wishes.

6 Delay is in some instances to be adopted advisedly. It sometimes brings a person to reason when nothing else could. When his mind is so occupied with one idea, that he completely over estimates its relative importance. He can hardly be brought to look at the subject calmly by any force of reasoning. For this disease time is the only doctor.

7 A good man of business is very watchful over both himself and others, to prevent things from being carried against his sense of right in moments of lassitude. After a matter has been much discussed, whether to the purpose or not, there comes a time when all parties are anxious that it should be settled and there is then some danger of the handiest way of getting rid of the matter being taken for the best.

8 It is often worth while to bestow much pains in gaining over foolish people to your way of thinking, and you should do it soon. Your reasons will always have some weight with the wise. But if at first you omit to put your arguments before the foolish, they will form their prejudices and a fool is often very consistent, and very fond of repetition. He will be repeating his

folly in season and out of season, until at last it has a hearing ; and it is hard if it does not sometimes chime in with external circumstances.

9. A man of business should take care to consult occasionally with persons of a nature quite different from his own. To very few are given all the qualities requisite to form a good man of business. Thus a man may have the sternness and the fixedness of purpose so necessary in the conduct of affairs, yet these qualities prevent him, perhaps, from entering into the characters of those about him. He is likely to want tact. He will be unprepared for the extent of versatility and vacillation in other men. But these defects and oversights might be remedied by consulting with persons whom he knows to be possessed of the qualities supplementary to his own. Men of much depth of mind can bear a great deal of counsel ; for it does not easily deface their own character, nor render their purposes indistinct.

2. *Dealing with the Business itself.*

10. The first thing to be considered in his division of the subject is the collection and arrangement of your materials. Do not fail to begin with the earliest history of the matter under consideration. Be careful not to give way to any particular theory, while you are merely collecting materials, lest it should influence you in the choice of them. You must work for yourself ; for what you reject may be as important for you to have seen and thought about, as what you adopt : besides, it gives you a command of the subject, and a comparative fearlessness of surprise, which you will never have if you rely on other people for your materials. In some cases however, you may save time by not labouring much, beforehand, at parts of the subject which are nearly sure to be worked out in discussion.

11. When you have collected and arranged your information, there comes the task of deciding upon it. To make

this less difficult you must use method, and practise economy in thinking. You must not weary yourself considering the same thing in the same way, just oscillating over it, as it were, seldom making much progress and not marking the little that you have made. You must not lose your attention in reveries about the subject but must bring yourself to the point by such questions as these. What has been done? What is the state of the case at present? What can be done next? What ought to be done? Express it writing the answers to your questions. Use the pen—there is no magic in it but it prevents the mind from staggering about. It forces you to methodise your thoughts. It enables you to survey the matter with a less tired eye. Whereas in thinking vaguely, you not only lose time but you acquire a familiarity with the husk of the subject which is absolutely injurious. Your apprehension becomes dull, you establish associations of ideas which occur again and again to distract your attention, and you become more tired than if you had really been employed in mastering the subject.

12 When you have arrived at your decision, you have to consider how you shall convey it. In doing this, be sure that you very rarely, if ever, say anything which is not immediately relevant to the subject. Beware of indulging in maxims, in abstract propositions or in anything of that kind. Let your subject fill the whole of what you say. Human affairs are so wide, subtle and complicated that the most sagacious man had better content himself with pronouncing upon those points alone upon which his decision is called for.

13 It will often be a nice question whether or not to state the motives for your decision. Much will depend upon the nature of the subject, upon the party whom you have to address, and upon your power of speaking out the whole truth. When you can give all your motives, it will in most cases be just to others, and

eventually good for yourself, to do so. If you can only state some of them, then you must consider whether they are likely to mislead, or whether they tend to the full truth. And for your own sake there is this to be considered in giving only a part of your reasons; that those which you give are generally taken to be the whole, or at any rate, the best that you have. And, hereafter, you may find yourself precluded from using an argument which turns out to be a very sound one, which had great weight with you, but which you were at the time unwilling, or did not think it necessary, to put forward.

14. When you have to communicate the motives for an unfavourable decision, you will naturally study how to convey them so as to give least pain, and to ensure least discussion. These are not unworthy objects; but they are immediate ones, and therefore likely to have their full weight with you. Beware that your anxiety to obtain them does not carry you into an implied falsehood; for to say the least of it, evil is latent in that. Each day's converse with the world ought to confirm us in the maxim that a bold but not unkind sincerity should be the ground-work of all our dealings.

15. It will often be necessary to make a general statement respecting the history of some business. It should be lucid, yet not overburdened with details. It must have method not merely running through it; but visible upon it—it must have method in its form. You must build it up beginning at the beginning, giving each part its due weight, and not hurrying over those steps which happen to be peculiarly familiar to yourself. You must thoroughly enter into the ignorance of other, and so avoid forestalling your conclusions. The best teachers are those who can seem to forget what they know full well; who work out results, which have become axioms in their minds, with all the interest of a beginner, and with footsteps no longer than his.

16 It is a good practice to draw up and put on record, an abstract of the reasons upon which you have come to a decision on any complicated subject so that if it is referred to there is but little labour in making yourself master of it again. Of course this practice will be more or less necessary, according as your decision has been conveyed with a reserved or with a full statement of the reasons upon which it was grounded.

17 Of all the correspondence you receive a concise record should be kept, which should also contain a note of what was done upon any letter, and of where it was sent to or put away. Documents relating to the same subject should be carefully brought together. You should endeavour to establish such a system of arranging your papers, as may ensure their being readily referred to and yet not require too much time and attention to be carried into daily practice. Facsimiles should be kept of all the letters which you send out.

18 These seem little things, and so they are, unless you neglect them.

XI—ON THE CHOICE AND MANAGEMENT OF AGENTS.

1 The choice of agents is a difficult matter, but any labour that you may bestow upon it is likely to be well repaid, for you have to choose persons for whose faults you are to be punished, to whom you are to be the whipping boy.

2 In the choice of an agent, it is not sufficient to ascertain what a man knows, or to make a catalogue of his qualities, but you have to find out how he will perform a particular service. You may be right in concluding that such an office requires certain qualities, and you may discern that such a man possesses most of them, and in the absence of any means of making a closer trial, you may have done the best that you could do.

But some deficiency, or some untoward combination of these qualities, may unfit him for the office. Hence the value of any opportunity, however slight, of observing his conduct in matters similar to those for which you want him.

3 Our previous knowledge of men will sometimes mislead us entirely even when we apply it to circumstances but little different, as we think, from those in which we have actually observed their behaviour. For instance, you might naturally imagine that a man who shows an irritable temper in his conversation, is likely to show a similar temper throughout the conduct of his business. But experience does not confirm this ; for you will often find that men who are intemperate in speech are cautious in writing.

4. The best agents are, in general, to be found amongst those persons who have a strong sense of responsibility. Under this feeling a man will be likely to grudge no pains ; he will pay attention to minute things ; and what is of much importance, he will prefer being considered ever so stupid rather than pretend to understand his orders before he does so.

5. You should behave to your subordinate agents in such a manner that they should not be afraid to be frank with you. They should be able to comment freely upon your directions, and may thus become your best counsellors. For those who are entrusted with the execution of any work are likely to see things which have been overlooked by the person who designed it, however, sagacious he may be.

6. You must not interfere unnecessarily with your agents as it gives them the habit of leaning too much upon you. Sir Walter Scott says of Canning. 'I fear he works himself too hard, under the great error of trying to do too much with his own hand, and to see everything with his own eyes. Whereas the greatest general and the first

statesman must, in many cases, be content to use the eyes and fingers of others, and hold themselves contented with the exercise of the greatest care in the choice of imple-
ments.' Most men of vigorous minds and nice percep-
tions will be apt to interfere too much ; but it should
always be one of the chief objects of a person in authority
to train up those around him to do without him. He
should try to give them some self-reliance. It should
be his aim to create a standard as to the way in which
things ought to be done—not to do them all himself.
That standard is likely to be maintained for some time,
in case of his absence, illness or death ; and it will be
applied daily to many things that must be done without a
careful inspection on his part, even when he is in full vigour.

7. With respect to those agents whom you employ to
represent you, your inclination should be to treat them
with hearty confidence. In justice to them, as well as for
your own sake, the limits which you lay down for their
guidance should be precise. With those limits you should
allow them a large discretionary power. You must be
careful not to blame your agent for departing from your
orders, when in fact the discrepancy which you notice
is nothing more than the usual difference in the ways in
which different men set about the same object, even when
they employ similar means for its accomplishment. For a
difference of this kind you should have been prepared.
But if you are in haste to blame your representative,
your captiousness may throw a great burden upon him
unnecessarily. It is not the success of the undertaking
only that he will thenceforward be intent upon. He will be
anxious that each step should be done exactly after your
fancy. And this may embarrass him, render him indecisive,
and lead to his failing altogether.

8. The surest way to make agents do their work is to
show them that their efforts are appreciated with nicety

For this purpose, you should not only be very careful in your promotions and rewards : but in your daily dealings with them, you should beware of making slight or haphazard criticisms on any of their proceedings. Your praise should not only be right in the substance, but put upon the right foundation ; it should point to their most strenuous and most judicious exertion. I do not mean that it should always be given at the time of those exertions being made, but it should show that they had not passed by unnoticed.

XII.—ON THE TREATMENT OF SUITORS.

1. THE maxim, '*Pars beneficii est, quod petitur si bene neget,*' is misinterpreted by many people. They construe '*bene*' *kindly*, which is right ; but they are inclined to fancy that this kindness consists in courtesy, rather than in explicitness and truth.

2. You should be very loth to encourage expectations in a suitor, which you have not then the power of fulfilling, or of putting in a course of fulfilment ;—for Hope, an architect above rules, can build, in reverse, a pyramid upon a point. From a very little origin there often arises a wildness of expectation which quite astounds you. Like the Fisherman in the "*Arabian Nights*," when you see '*a genie twice as high as the greatest of giants,*' you may well wonder how he could have come out of so small a vessel ; but in your case, there will be no chance of persuading the monster to ensconce himself again, for the purpose of convincing you that such a feat is not impossible.

3. In addition also to the natural delusions of hope, there is sometimes the artifice of pretending to take your words for more than they are well known to mean.

4. There is a deafness peculiar to suitors : they should therefore be answered as much as possible in writing. The answers should be expressed in simple terms ; and

all phrases should be avoided which are not likely to convey a clear idea to the man who hears them for the first time. There are many persons who really do not understand forms of writing which may have become common to you. When they find that courteous expressions mean nothing, they think that a wilful deception has been practised upon them. And in general, you should consider that people will naturally put the largest construction upon every ambiguous expression, and every term of courtesy which can be made to express anything at all in their favour.

5 It will often be necessary to see applicants ; and in this case you must bear in mind that you have not only the delusions for hope and the misinterpretation of language to contend against, but also the imperfection of men's memories. If possible, therefore, do not let the interview be the termination of the matter : let it lead to something in writing so that you may have an opportunity of recording what you wished to express. Avoid a promising manner ; as people will be apt to find words for it. Do not resort to evasive answers for the purpose only of bringing the interview to a close ; nor shrink from giving a distinct denial, merely because the person to whom you ought to give it is before you and you would have to witness any pain which it might occasion. Let not that balance of justice which Corruption could not alter one hair's breadth, be altogether disturbed by Sensibility.

6 To determine in what case the refusal of a suit should be accompanied by reasons, is a matter of considerable difficulty. It must depend very much on what portion of the truth you are able to bring forward. This was mentioned before as a general principle in the transaction of business, and it may be well to abide by it in answering applications. You will naturally endeavour to give somewhat of a detailed explanation when you

are desirous of showing respect to the person whom you are addressing ; but, if the explanation is not a sound or a complete one, it would be better to see whether the respect could not be shown in some other way.

7. In many cases, and especially when the suit is a mere project of effrontery, it will perhaps be prudent to refuse, without entering at all upon the grounds of your refusal. In an explanation addressed to the applicant, you will be apt to omit the special reasons for your refusal, as they are likely to be such as would mortify his self-love ; and so you lay your-self open to an accusation of unfairness, when he finds, perhaps, that you have selected some other person, who came as fully within the scope of your general objections as he did himself. Therefore, where you are not required, and do not like, to give special reasons, it may often be the best course simply to refuse, or to couch your refusal in impregnable generalities.

8. Remember that in giving any reason at all for refusing, you lay some foundation for a future request.

9. Those who have constantly to deal with suitors are in danger of giving way too much to disgust at the intrusion, importunity, and egotism which they meet with. As an antidote to this, they should remember that the suit which is a matter of business to them, and which, perhaps, from its hopelessness, they look upon with little interest, seems to the suitor himself a thing of absorbing importance. And they should expect a man in distress to be as unreasonable as a sick person, and as much occupied by his own disorder.

XIII—INTERVIEWS

1. THERE is much that cannot be done without interviews. It would often require great labour, not only on your part but also on the part of others whom you cannot command, to effect by means of writing what may easily be

accomplished in a single interview. The pen may be a surer, but the tongue is a nicer instrument. In talking, most men sooner or later show what is uppermost in their minds; and this gives a peculiar interest to verbal communications. Besides, there are looks, and tones, and gestures, which form a significant language of their own. In short, interviews may be made very useful; and are, in general, somewhat hazardous things; but many people look upon them rather as the pastime of business than as a part of it requiring great discretion.

2. Interviews are perhaps of most value when they bring together several conflicting interests or opinions, each of which has thus an opportunity ascertaining the amount and variety of opposition which it must expect, and so is worn into moderation. It would take a great deal of writing to effect this.

3. Interviews are to be resorted to when you wish to prevent the other party from pledging himself upon a matter which requires much explanation; when you see what will probably be his answer to your first proposition, and know that you have a good rejoinder, which you would wish him to hear before he commits himself by writing upon the subject. In cases of this kind, however, there is the similar danger of a man's talking himself into obstinacy before he has heard all that you have to say.

4. Interviews are very serviceable in those matters where you would at once be able to come to a decision, if you did not know the real inclination of the other parties concerned; and, in general, you should take care occasionally to see those with whom you are dealing, if the thing in question is likely to be much influenced by their individual peculiarities, and you require a knowledge of the men. Now this is the case with the greatest part of human affairs.

5. You frequently want verbal communication in order to encourage the timid, to settle the undecided, and to bring on some definite stage in the proceedings.

6. The above are instances in which interviews are to be sought for on their own account; but they are sometimes necessary, merely because people will not be satisfied without them. There are persons who can hardly believe that their arguments have been attended to until they have had verbal evidence of the fact. They think that they could easily answer all your objections, and that they should certainly succeed in persuading you, if they had an opportunity of discussing the matter orally; and it may be of importance to remove this delusion by interview.

7. On the other hand interviews are to be avoided, when you have reasons which determine your mind, but which you cannot give to the other party. If you do accede to an interview, you are almost certain to be tempted into giving some reasons, and these not being the strong ones, will very likely admit of a fair answer; and so, after much shuffling, you will be obliged to resort to an appearance of mere wilfulness at last.

8. You should also be averse to transacting business verbally with very eager, sanguine persons, unless you feel that you have sufficient force and readiness for it. There are people who do not understand any dissent or opposition on your part, unless it is made very manifest. They are fully prepossessed by their own views, and they go on talking as if you agreed with them. Perhaps you feel a delicacy in interrupting them, and undeceiving them at once. The time for doing so passes by; and ever afterwards they quote you as an authority for all their folly. Or it ends by your going away pledged to a course of conduct which is anything but what you approve.

9. But perhaps there are no interviews less to be sought after than those in which you have to appear in connection

with one or two other parties who have exactly the same interest in the matter as your own and must be supposed to speak your sentiments, but with whom you have had little or no previous communication; or whose judgment you find that you cannot rely upon. In such a case you are continually in danger of being compromised by the indiscretion of any one of your associates. For you do not like to disown one of your own side before the adverse party; or you are afraid of taking all the odium of opposition on yourself. You may perhaps be quite certain that your indiscreet ally would be as anxious as yourself to recall his words if he could perceive their consequences, but these are things which you cannot explain to him in that company.

10. The men who profit least by interviews are often those who are most inclined to resort to them. They are irresolute persons, who wish to avoid pledging themselves to anything, and so they choose an interview as the safest course which occurs to them. Besides it looks like progress and makes them, as they say, see their way. Such persons, however, are very soon entangled in their own words, or they are oppressed by the earnest opinions of the people they meet. For to conduct an interview in the manner which they intend, would require them to have at command that courage and decision which they never attain, without a long and miserly weighing of consequences.

11. Indolent persons are very apt to resort to interviews; for it saves them the trouble of thinking steadily, and of expressing themselves with precision, which they are called upon to do, if they come to write about the subject. Now they certainly may learn a great deal in a short time, and with very little trouble, by means of an interview; but if they have to take up the position of an antagonist, of a judge or indeed any but that of a learner, then it is very unsafe to indulge in an interview, without having prepared themselves for it.

12. To conduct an interview successfully, requires not only information and force of character, but also a certain intellectual readiness. People are so apt to think that there are but two ways in which a thing can terminate. They are ignorant of the number of combinations which even a few circumstances will admit of. And perhaps a proposal is made which they are totally unprepared for, and which they cannot deal with, from being unable to apprehend with sufficient quickness its main drift and consequences.

13. There are cases where the persons meeting are upon no term of equality respecting the interview; where one of them has a great deal to maintain, and the other nothing to lose. Such an instance occurs in the case of a minister receiving a deputation. He has the interests of the public to maintain, and the intentions of the Government to keep concealed. He has to show that he fully understands the arguments laid before him; and all the while to conceal his own bias and to keep himself perfectly free from any pledge. Any member of the deputation may utter anything that he pleases without much harm coming of it; but every word that the minister says is liable to be interpreted against him to the uttermost. There are similar occasions in private life, where a man has to act upon the defensive, and where the interview may be considered not as a battle, but as a siege. A man should then confine himself to few words. He should bring forward his strongest arguments only, and not state too many of them at a time; for he should keep a good force in reserve. Besides, it will be much more difficult for the other party to mystify and pervert a few arguments than a set speech. And he will leave them no room for gaining a semblance of victory by answering the unimportant parts of his statement.

14. Again, whatever readiness and knowledge of the subject he may possess, he should have somebody by him

on his side. For he is opposed to numbers, and must expect that amongst them there will always be some one ready to meet his arguments, if not with arguments, at any rate with the proper fallacies, or at least that there will be some one stupid enough to commence replying without an answer. He should therefore have a person who should be able to aid him in replying, and there will be a satisfaction in having somebody in the room who is not in a hostile position towards him. Besides he will want a witness, for he must not imagine that the number of his opponents is any safeguard against misrepresentation but rather a cause, in most people, *of less attention and less feeling of responsibility*. And lastly, the most precise man in the world, if he speaks much on any matter, may be glad to hear what was the impression upon another person's mind, in short, to see whether he conveyed exactly what he meant to convey.

15 The best precaution, however, which any man can take under these circumstances, is to state in writing, at the conclusion of the interview, the substance of what he apprehends to have been said and of what he intends to do. This would require great readiness and the most earnest attention, but, in the end, it would save very much trouble and misapprehension. A similar practice might be adopted in most interviews of business, where the subject would warrant such a formality. It would not only be good in itself, but its influence would be felt throughout the interview, and people would come prepared and would speak with precision when there was an immediate prospect of their statements being recorded.

XIV—OF COUNCILS, COMMISSIONS, AND, IN GENERAL, OF BODIES OF MEN CALLED TOGETHER TO COUNSEL OR TO DIRECT.

1. SUCH bodies are the fly-wheels and safety-valves of the machinery of business. They are sometimes looked upon as superfluities, but by their means the motion is equalised, and a great force is applied with little danger.

2. They are apt contrivances for obtaining an average of opinions, for insuring freedom from corruption, and the reputation of that freedom. On ordinary occasions they are more courageous than most individuals. They can bear odium better. The world seldom looks to personal character as the predominating cause of any of their doings, though this is one of the first things which occurs to it when the public acts of any individual are in question. The very indistinctness which belongs to their corporate existence adds a certain weight to their decisions.

3. Councils are serviceable as affording some means of judging how things are likely to be generally received. It is seldom that any one person, however capable he may be of framing, or of executing a good measure, can come to a satisfactory conclusion as to the various appearances which that measure will present, or can be made to present, to others. In some instances he may be so little under the influence of the common prejudices around him, as not to understand their force, and therefore not to perceive how a new thing will be received. Now, if he has the opportunity of consulting several persons together, he will not only have the advantage of their common sense and joint information, but he will also have a chance of hearing what will be the common nonsense of ordinary men upon the subject, and of providing as far as possible against it.

4. On the other hand, these bodies are much tempted by the division of responsibility to sloth ; and therefore to.

dealing with things superficially, and inaccurately. Another evil is the want of that continuity of purpose in their proceedings which is to be found in those of an individual

5 As it tends directly to diminish many of the advantages before mentioned, it is, in general, a wrong thing for a member of a council or commission to let the outer world know that his private opinion is adverse to any of the decisions of his colleagues; or indeed to indicate the part, whatever it may have been, that has taken in the transactions of the general body.

6 The proper number of person to constitute such bodies must vary according to the purpose for which they are called together. Such a number as would afford any temptation for oratorical display should in general be avoided. Another limit, which it may be prudent to adopt, is to have only so many members as to make it possible in most cases for each to make a part in the proceedings. By having a greater number, you will not ensure more scrutiny into the business. It will still be done by a few; but with a feeling of less responsibility than if they were left to themselves, and with the interruptions and inconvenience arising from the number of persons present. Besides, the greater the number, the more likelihood is of parties being formed in the council.

7. Whether the numbers are many or few, there should be formalities, strictly maintained. This is essential in the conduct of business. Otherwise there will be such a state of things as that described by Pepys in his account of a meeting of the Privy Council; which, like most of his descriptions, one feels to be true to the life. 'Went to a committee of the council to discourse concerning pressing of men; but Lord! how they meet; never sit down; one comes now another goes, then comes another; one complaining that nothing is done, another swearing that he hath been there there

two hours and nobody come. At last my Lord Annesley says, "I think we must be forced to get the King to come to every Committee; for I do not see that we do anything at any time but when he is here."

8. The great art of making use of councils, commissions, and such like bodies, is to know what kind of matter to put before them, and in what state to present it. 'There be three parts of business, the preparation; the debate, or examination; and the perfection; whereof, if you look for dispatch, let the middle only be the work of many, and the first and last the work of few.' *

9. There is likely to be a great waste of time and labour when a thing is brought in all its first vagueness to be debated or examined by a number of persons. And there will be much in the 'preparation' and 'perfection' of a matter which will only become confused by being submitted to a full assembly. You might as well think of making love by a council or a board. It should therefore be the business of some one, either in the council or subordinate to it, to bring the matter forward in a distinct and definite shape. Otherwise there will be a wilderness of things said before you arrive at any legitimate point of discussion. And hence Bacon adds. 'The proceeding upon somewhat conceived in writing doth for the most part facilitate dispatch; for though it should be wholly rejected, yet that negative is more pregnant of direction than an indefinite, as ashes are more generative than the dust.'

10. In order to bring the responsibility of any act of the general body home to the individuals composing it, no method seems so good as that of requiring the signatures of a large proportion of the council or commission to the directions given in the matter. Even the most careless people have a sort of aversion to signing thing which they have never considered. This plan is better than requiring

* Bacon's *Essay on Dispatch*.

the signatures of the whole body. For it is less likely to degenerate into a mere formality : and besides, the other course would give any one crotchety man too great a power of hinderance.

11. The responsibility, also, of those persons who settle the details of a matter, whether secretaries, or committees of the council, should be clearly attested either by their signatures, or by a memorandum showing that part of the business has been entrusted to them.

12. As to the kind of men to be specially chosen or rejected, it would be trifling to lay down any minute rules. You often require a diversity of nature, in order that the various modes of acting congenial to different minds and tempers should have an opportunity of being canvassed.

13. When a man's faults are those which come to the surface in social life, they must be noted as certain hinderances to his usefulness as a member of any of these bodies. A man may be proud or selfish, and yet a good councillor ; he may be secretly ill tempered, and yet a reasonable man in his converse with the world, capable of bearing opposition, and an excellent co-adjutor ; but if he is vain, or fond of disputes, or dictatorial, you know that his efficiency in a council must to a certain extent be counteracted.

14. Those men are the grace and strength of councils who are of that healthful nature which is content to take defeat with good humour, and of that practical turn of mind which makes them set heartily to work upon plans and propositions which have been originated in opposition to their judgment ; who are not anxious to shift responsibility upon others ; and who do not allude to their former objections with triumph, when those objections come to be borne out by the result. In acting with such persons you are at your ease. You counsel sincerely and boldly, and not with a timorous regard to your own part in the matter.

15. The men who have method, and as it were, a judicial intellect, are most valuable councillors. Without some such in a council, a great deal of cleverness goes for nothing: as there is nobody to see what has been stated and answered, to what their deliberations tend, and what progress has been made. Such persons can gather the sense of a mixed assembly and suggest some line of action which may honestly meet the different views of the various members. They will bring back the subject matter when it has all but floated away, while the others have been looking for sea-weed, or throwing stones at one another on the shore.

XV.—PARTY-SPIRIT.

1. PARTY-SPIRIT gives a pretext for the exercise of such scorn and malice, as could not be tolerated if they did not claim to have their origin in fervent wishes for the public welfare. It consumes in idle contests that energy which the State has need of. By the perpetual interchange of hard names it tends to make a people suspicious and uncharitable; or it inclines them to think lightly of the kind of offences which they hear so often charged against their most eminent public men; or it gives them a habit of using epithets and affecting sensations of moral indignation which bear no proportion to the thing itself, or to their own real feelings about the thing; of taking the names of Truth and Virtue in vain.

2. Under the influence of party-spirit, a nation sometimes acts towards its dependencies, and in its foreign relations, not with the whole force of the country, but with a portion of it only, bearing some reference to the excess of strength in the ruling party.

3. Party-spirit makes people abjure independent thinking. It can leave nothing alone. It must uplift a hand

in every man's quarrel, as a knight-errant of old, but with small sense of chivalry. It forces its odious friendship or its unprovoked hostility where neither is fitting. Even the wisest require to be constantly on their guard against it, or its insidious prejudices, like dirt and insects on the glass of a telescope, will blur the view, and make them see strange monsters where there are none.

4. Party-spirit incites people to attack with rashness, and to defend without sincerity. Violent partisans are apt to treat a political opponent in such a manner, when they argue with him, so as to make the question quite personal, as if he had been present, as it were, and a chief agent in all the crimes which they attribute to his party. Nor does the accused hesitate to take the matter upon himself, and, in fancied self-defence, to justify things which otherwise he would not hesitate, for one moment, to condemn.

5. These evils must not be allowed to take shelter under the unfounded supposition that party dealings are different from anything else in the world, and that they are to be governed by much looser laws than those which regulate any other human affairs. It is a very dangerous thing to acknowledge two sorts of truth, two kinds of charity,

6. Is there no harm in never looking further than the worst motive that can possibly be imagined for the actions of our political adversaries? Are we to consider the opposite party as so many Samaritans, and is there nothing that we have ever heard or read, which should induce us to abate our Jewish antipathy to these brethren of ours who do not worship at our temple? This is an illustration from which political bigots cannot escape. Even their own pretensions of being always in the right will only bring the instance more home to them. The Jews were right about the matter in dispute between them and the Samaritans. [†] Salvation is

with the Jews.' But this is never held out to us as any justification of their behaviour.

7. To hear some men talk one would suppose that political distinctions were natural distinctions; and that they depended upon a man's personal qualities. These people seem to think that all the good are ranged in a row on one side, and all the bad on the other. Now the utmost that can reasonably be alleged is, that there exists in most men a predisposition to one or other of the two great parties which are to be found in every free country; but this cannot be depended upon as the cause which determines men in general to attach themselves to a party.

8. As it is, some range themselves on one side, and some on the other, just as they used to do in their school games, and with about as much reflection. A large number of persons, in all ranks hold hereditary opinions. There are thousands who make their convictions on all political subjects subservient to their feelings as members of a class, and to what they believe to be the interests of that class. Then there are those who think whatever the little mob in which they live pleases to think; and this is the most comfortable way of thinking. Direct self-interest decides some men. The merest accidents determine others. For instance, how much of a man's opinions through life will depend upon any strong-minded or earnest person that he may have lived with at a time when he was uninformed himself and malleable. Remember, too, that it requires but a slight bias to send a man into a party: for let him agree with it only in a few points, and he will be set down as belonging to it. Then, perhaps, he is called upon to act in some way or other politically, and a very little determines a man whose thoughts upon the subject altogether have been few and vague. Thus a political character is impressed upon him without his having had much to do in the matter; but afterwards, many things will

probably occur to deepen that impression, and to make him a decided partisan.

9 A true analysis of the composition of parties would afford a good lesson of political tolerance. We should learn from it what a mixed thing a party is : that there is no single law that will explain its cohesion : and still less is there any good ground for insisting that the distinctions of party have their origin in moral worth or turpitude.

10. It is of importance that we should train ourselves to make the fitting allowance for the political prejudices of others.

11. Pascal asks, ' Whence comes it to pass that we have so much patience with those who are maimed in body, and so little with those who are defective in mind ? ' And he says, ' It is because the cripple acknowledges that we have the use of our legs ; whereas the fool obstinately maintains that we are the persons who halt in understanding. Without this difference in the case, neither object would move our resentment, but both our compassion ' We might try to overlook this difference, and find it an aid to charity to consider that men's prejudices are the same kind of things as their personal defects. Whether a man is labouring under some degree of physical deafness, or under some strong prejudice, which being ever by his side, is always sure of the first hearing, and produces a sort of numbness to anything else : it comes nearly to the same thing as regards the weight which he is likely to attach to any of our arguments, when adverse to his prejudice. In both cases the cause is decided without our being fully heard.

12 But at the same time that we have recourse to such view as the above, to moderate our impatience of other people's prejudices, we should keep a vigilant watch on our own. We often forget that we are partisans ourselves, and that we are contending with partisans. We first give ourselves credit for a judicial impartiality in

all that concerns public affairs, and then call upon our opponents actually to be as impartial as we assert ourselves to be. But few of us, I suspect, have any right to take this high ground. Our passions master us: and we know them to be our enemies. Our prejudices imprison us: and like madmen, we take our jailors for a guard of honour.

13. I do not mean to suggest that truth and right are always to be found in middle courses; or that there is anything particularly philosophic in concluding that 'both parties are in the wrong,' and 'that there is a great deal to be said on both sides of the question,'—phrases which may belong to indolence as well as to charity and candour. Let a man have a hearty strong opinion, and strive by all fair means to bring it into action—if it is, in truth, an opinion, and not a thing inhaled like some infectious disorder.

14. Many persons persuade themselves that the life and well-being of a State are something like their own fleeting health and brief prosperity. And hence they see portentous things in every subject of political dispute. Such fancies and much to the intolerance of party-spirit. But the State will bear much killing. It has outlived many generations of political prophets—and it may survive the present ones.

15. Divisions in a State are a necessary consequence of freedom: and the practical question is not to dispense with party, but to make the most good of it. The contest must exist: but it may have something of generosity in it. And how is this to be? Not by the better kind of men abstaining from any attention to politics, or shunning party connexions altogether. Staying away from a danger which in many instances it is their duty to face, would be but a poor way of keeping themselves safe. It would be a doubtful policy to encourage political

indifference as a cure for the evils of party-spirit, even if it were a certain cure, but we cannot take this for granted, especially when we observe that the vices of party are not always to be seen most in those who have the most earnest political feelings. Indeed, the attachment to a party may be, and often is, an affection of the most generous kind and it must, I think, be allowed that even with men who do not discern the true end of party, nor its limits, party spirit is often a rude kind of patriotism.

16 The question, then, is how to regulate party-spirit. Like all other affections, its tendency is to overspread the whole character. One who has nothing in his soul to resist it, or much that assimilates with its worst influences, is carried away by it to evil. But a good man will show the earnestness of his attachment to his party by his endeavour to elevate its character, and in the utmost heat of party contests, he will try to maintain a love of truth, and a regard for the charities of life.

NOTES

NOTES ON THE MOTTO

PART I

That—now we should use “who.” **Knows**—realises ; understands thoroughly or fully. **He**.....**Knows**—the person who realises or thoroughly understands ; the person who fully comprehends. **How**.....**certainly**—what a small degree of truth or definiteness. The word ‘ certainty ’ is used here in opposition to the word uncertainty which means vagueness—hence the meaning is what a great degree of vagueness. **There is**—there is to be found ; there may be found. **Human discourses**—discussions and theses on controversial subjects written by men—*note*—that this is a reflection on the attainments of the human mind. **How**—the fact that. **We**.....**part**—we have only an imperfect and partial knowledge of the things or affairs concerning which we have any information. **And part**—and as regards that which we do not know we express or state merely what we surmise. **Every thing**—every matter. **Whereof**—of which. **We**.....**little**—have some slight knowledge. **Are**—note the positiveness of the assertion here, the writer makes a positive declaration that we know a very little as compared with what we do not know. **In**.....**more**—another archaic form of expression meaning, “ of much more.” **Must**—this word conveys the idea that there is not a third possibility. **Either**—this word states the two possibilities that exist. **Be content**—be satisfied. **With**.....**bear**—with that degree or amount of the knowledge of them that the matters are open to—*i.e.*, that they are susceptible of. **Or**.....**get**—or as he can acquire or attain. **Or else**—or otherwise—this introduces the other possibility. **Must**.....**seek**—should not under any circumstances try or endeavour. **To alter**—to change—

the meaning is that the man who realises the state or condition of things stated above will not, &c. To.....opinion—to induce any person to change his view of things and adopt the one suggested to him by another person or himself on the ground that the latter person's or his own view is more correct than the one which he maintains For—because Greatest—largest. Part—portion Discourses—writings. That are—that are given by publication to the public. Is—note that "is" following "discourses", i.e., singular following a plural form, shows that discourses is used in a collective sense. Is....but—is only Heap—large pile or collection—hence a large quantity. Since the invention of the art of printing, the amount of published matter had increased considerably—hence the use of the word "heap." Probable inducement—arguments that have only a persuasive and problematic force but are not conclusive. Plausibilities—arguments or reasonings that appealed to one's feelings and prejudices and so seemed to them to be sound but were really merely conjectures which though appearing to be true might equally be untrue. With entertainments—clever statements of opinion which on account of their cleverness were calculated to induce people to accept them as statements of truth. The..... notices—the heap of literature published on any particular subject. Is....unlike—notice the use of the double negative here, which produces a positive meaning—hence—is like, partakes of the nature of The....battle—the published statements of the incidents that occurred during the course of a battle. Every man—every person who gives an account of the incidents that occurred in the course of a particular battle. Tells.....tale—gives a narrative or account which differs from the narrative or account given by another. Something—be stating or describing. That....saw—of which he was an eye-witness. Mingled with—mixed with, being interwoven with, being combined with. Great.....things—many incidents included in the narrative. Which...not—of which he was not an eye-witness—which he did not see with his own eyes and hence the truth of which he could not from his personal experience guarantee.

[*Note.*—The writer is here *comparing* the discourse or book published by people on the affairs of every day interest with the account given by men of battles, and he states that just as the latter include in their narrative what they did not see as well as what they really see so the former combine with what they know, that which is merely matter of conjecture on their part].

His eyes—that which he really saw ; the incidents which he witnessed with his own eyes. **His fear**—the incidents related in his narrative which fear induced him to surmise. **Joining together**—uniting. **Equally**—to the same extent or degree. **In the instructions**—in his giving publication to those parts of his narrative which state facts, *i.e.*, actual occurrences. **The illusion**—those statements in his narrative which were not based on fact but on surmise and hence being untrue were calculated to deceive one who derived his information of the battle from the published account of it. **These**—matter of this description. **Make up**—constitute the main part of. **Make.....stories**—are what stories of this sort mostly consist of.

[*Note.*—There is a lovely simile in this motto. The uncertainty of writings of a controversial or abstract character is compared to the inaccuracy of the accounts of a battle given by those who describe them. Just as a man who writes an account of a battle includes in his narrative what he actually sees along with what he does not see but which his imagination, impelled by fear, calls forth before his mind's eye, so the writer on abstract subjects includes in his treatise something of truth or definitely ascertained knowledge together with a considerable amount of matter based merely on surmise or conjecture.]

Explanation.—The person who fully understands or realises what a small amount of definitely ascertained truth there is embodied in the writings of men on abstract subjects, and that as a matter of fact in our expression of opinion, we only state the little that, under existing circumstances, we can know, together with a great deal what we merely conjecture, and that if of any subject we have definite knowledge of a

small portion of it, we know nothing of the larger portion of it—such a person when giving expression to his opinions will be satisfied with making such statements in connection with his subject as can under the circumstances be known about it, or as he has been able to acquire a definite knowledge of, otherwise he must not endeavour under any circumstances to induce another person to change or alter his view of affairs on the strength of the opinions propounded by him. And the reason for this is that the greater number of the books on abstract subjects that are published in this world consist of nothing but a large quantity of surmises and allegations intended to captivate the fancy of the reader, in fact they resemble the account given of a battle by different men which vary, the one from the other, because the narrator unites with the account of what he saw an account of what he imagined he had seen, the latter being presented to his mind as a eye by his imagination, thereby including in the complete narrative an account that is partially true and partially false. All writings that are published therefore consist of something that is true combined with something that is false—fear and the working of the author's imagination contributing for the most part to cause the addition of those parts that are not based or founded on fact.

SUMMARY

This motto brings into prominence the important fact in connection with all writings or books on abstract subjects that they combine what is definitely known knowledge with what is merely surmise. The writer then goes on to say that one realises the fact that the above is a necessary condition of the statement of all opinion will not seek by means of his writing to change the views of others merely on the ground that he has propounded different views in his published works.

Helps's object in preparing his Essays with this motto

Sir Arthur Helps has prefaced the first part of his "Essays Written In The Intervals Of Business" with this motto in order to inform the world that he does not intend to lay down any definite rules but merely

to state his own views, the outcome of his experience of the world, for the information and enlightenment of the general public. He is not a teacher who commands that what he states should be done, but a mere friend who advises in private, and leaves it to the judgment of his reader to follow or discard his advice as the latter wishes, for there is no certainty in "human discourses" and a human being cannot presume to lay down his own opinions as laws which are infallible.

Biographical notice.

Jeremy Taylor, the author of the extract that forms the motto, was the third son of a Cambridge barber and was born in 1613. At the age of thirteen he entered Caius College, and became a fellow of All Souls, Oxford (1636), Chaplain to Archbishop Laud, and in 1638 Rector of Appingham. His *Episcopacy Asserted* (1642) gained him the degree of Doctor of Divinity. During the Civil War, Taylor is supposed to have accompanied the royal army as a chaplain. After the downfall of the cause of royalty he sought shelter in Wales, kept a school and found a patron in the Earl of Carbery, immortalised in the title of Taylor's still popular manual of devotion (1655). During the last thirteen years of Taylor's enforced seclusion (1647-60) appeared all his great works, some of them the most enduring monuments of sacred eloquence in the English language. His last years were clouded by domestic sorrows, and he died in 1669. He was above all things a preacher, and that especially of personal holiness. No poet ever excelled him in exquisite feeling for the sights and sounds of nature; he has no rival in lofty and impassioned prose save Milton. His famous work, the *Ductor Dubitantium*, from which the extract forming the motto to Part I of the essays is taken, was published in 1660 and was the most learned and subtle of his works. Other well-known works of his were—*Life of Christ* (1650); *Holy Living and Dying*; *Collection of Offices* (1658), *Sermons*, &c.

NOTES ON THE EASSAYS.

ESSAY I.

ON PRACTICAL WISDOM

Para 1 Acts—operates brings about the same effects. In .
 mind—in connection with matters regarding which we are called upon
 to exercise our mental faculties. As—notice the introduction of a simile
 Gravitation—a physical law which formulates the fact that the earth
 by reason of the immenseness of its mass attracts all other smaller objects
 to it and keeps it on its surface, so that if an object by the exercise of
 some other force were to be thrown upwards or away from the surface
 of the earth it would be attracted by the earth and would fall back
 again on to its surface. This law was discovered by Sir Isaac Newton.
 Material world—the world composed of physical objects—the world
 which is composed of matter of palpable substance. Practical wisdom,
 &c—in this sentence it is important to clearly understand what *practical*
wisdom is—its action on the mind is explained by the writer, its nature
 and what it does is also mentioned but the precise character of the
 faculty for so it must be called, is not commented on. Practical wisdom
 is the faculty of mind which enables us to form a correct judgment in
 connection with the conduct of the every day affairs of life—it is the
 faculty that enables one to exercise a nice discernment in relation to the
 affairs he finds himself in the midst, and the circumstances by which he
 finds himself surrounded. Hence the meaning is that just as the force of
 gravitation keeps a man in his proper place on the surface of this earth,
 so practical wisdom enables him to understand aright the surroundings
 and that which he is placed and so to act in a manner most suitable to
 them and himself. Combining—uniting. This is elliptical—the
 author does not tell us what practical wisdom combines, it combines
 the conditions in which we are placed with the means we possessed
 meeting them—i.e., it presents to our mind a vivid picture of the
 conditions in which we are placed and shows us how we should act

under such circumstances. **Keeping**.....**places**—making us so act that in the result everything will turn out as it is most desirable that it should. **Maintaining**—keeping up, preserving. **Mutual dependence**—the dependence of one upon another; such a relationship among the different or various parts that the one will work in unison or in connection with the others in a harmonious manner. **Various**—different; several. **Parts**—concerns; matters which, in accordance with the manner in which the world is at present constituted, must affect or concern us. **Our system**—the totality of the conditions of the world under which we live.

Cf. Tennyson—

"Our Little Systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And we, O Lord, are less than they."

—*In memoriam.*

The word System here is used in a very comprehensive sense. It comprises not only **physical** conditions but **moral** and **intellectual**—conditions as well. The totality of conditions prevailing in the world to the conditions of which we are subject and under which we live our lives is meant.

It... ..ever—it is always; it is at times—the meaning is, that practical wisdom is never dormant or inactive—it always at work, imparting to men the instinctive sagacity which it is its function to do.

Reminding us—making us realise—should we be distracted to such an extent as to forget the conditions by which we are surrounded, the faculty of practical wisdom recalls the exact situation to our minds.

[*Note.*—The function ascribed by Bishop Butler to conscience in the moral world may not inaptly be compared to the function ascribed by Helps to Practical Wisdom in the realm of the conduct.

of the affairs of every day life Both are regulators. Both enable us to discern the correct thing to do and to distinguish it from that which is wrong Conscience—the “still small voice within us”—is constantly “reminding” us of what is right and wrong in relation to our moral conduct. Practical wisdom ‘for ever reminds us where we are, &c.’

Where we are—the precise nature or character of the conditions in which we are placed—the exact nature of our surroundings. And do—and what under the circumstances in which we are placed and the conditions by which we are surrounded it is possible for us to accomplish or achieve. Not *..fancy*—no *..imagination only*—not if a different set of circumstances from those which exist, existed not under circumstances completely different from those which really exist But *..life*—but under actually existing circumstances, but under those circumstances which actually confront us in life It *..us*—the faculty of Practical Wisdom will not allow us. Not that practical wisdom physically restrains us, but it like conscience, tells us what we should do and hence exercises a restraining influence on our actions by pointing out to us the right course of action To wait for—to remain inactive till we are called upon to perform, to remain in a state of inactivity until we are called upon to perform. Dainty duties—duties the performance of which will be pleasing to us Pleasant *..imagination*—the performance of which will appeal to our imagination, to the performance of which our imagination will be attracted or drawn—which by attracting our imagination and thereby making it seem pleasant to us will induce us to willingly perform them.

[Note—Such duties are not at all times at hand to perform Some duties are distinctly unpleasant and if not actually unpleasant, are at least arduous, entailing inconvenience on the performer of them. The implied meaning is, that had it not been for the faculty of Practical Wisdom we should have avoided the unpleasant

duties and performed only those that appealed to our imagination. Practical Wisdom however prevents us from doing so.]

Insists upon our doing—lays it down as an imperative law that we should do. **Those**—i.e., duties.

Which.....**us**—with which we are at any time actually confronted; which actually present themselves to us in every day life—the meaning implied is that practical wisdom insists on our doing those duties with which we are actually confronted in every day life whether those duties be pleasant or not to perform. **Always**—at all times. **Inclined**—disposed. **To**.....**of**—to estimate at its highest value. **Of**.....**possesses**—of the prevailing circumstances, be they good or bad—of the conditions which are at its disposal. **Is**.....**given**—is not addicted. **To**.....**over**—to reflect or think deeply on. **Those schemes**—those plans. **Which**.....**on**—which it would have been possible to execute. **If**—provided. **What**.....**irrevocable**—that which cannot be recalled. **Had**.....**is**—had been ordered differently—i. e., had been constituted in a manner different from that in which it actually was. **It**.....**us**—practical wisdom does not allow us. **Waste**—dissipate. **Energies**—the activity of our life. **In regret**—in lamenting over what might have been—

“Of all sad things in word or deed,

The saddest is this it might have been.”

—Emerson.

In.....**it**—if we do that which practical wisdom prescribes or dictates. **We**.....**sun**—we only do that which we should do. **Shadow**—reflection cast by. **Our burden**—the weight of the duty which we have to discharge, which is here likened to a load carried by a person on his back. **Falls**—is reflected or is cast. **Behind us**—at the back of us.

Explanation.—Practical Wisdom operates in connection with the human mind in same manner as does gravitation in the material

world. It combines and keeps things in their places, and maintains a mutual dependence among the various parts of our system. It always reminds us where we are and what we can do, not under an imaginary condition of things but in real life. Practical Wisdom does not allow us to defer the performance of our duties until duties pressing to us should present themselves, but it insists on our doing those which are immediately presented to us. Practical Wisdom is always inclined to make much of what it possesses and is not addicted to reflect long on those plans which would have been plausible if the circumstances had been different from what they are. Practical Wisdom will not allow us to dissipate our energies in mere longing. If we do what Practical Wisdom suggests we shall be doing what we ought to do and the consequences of these actions will be most beneficial to us.

Para. 2. In .. completion—in order to accomplish anything. The means—the instrumentality by which it is effected. Which... ..for—which it seeks to find in order to make use of them. The shortest—the briefest in character, those which take the least time to carry out. The nearest—those which are the simplest and wear the best appearances. The best—the most advantageous. That ... imagined—of which we can think. However—all the same. This advantage—this feature to recommend them. That... ..recoth—that they are means which may be adopted without any difficulty, that they are means which are always at hand for us to adopt.

Explanation.—In order to completely achieve anything Practical Wisdom looks for means which are not the shortest, nor the neatest, nor the best, but those which are nearest at hand though they may not be the best that can be imagined. In selecting these means the point of advantage which it has in view is that they are ready at hand for us to adopt.

Para. 3. We are liable—we are always subject to the possibility. Constant mistakes—repeated errors. About—concerning.

Nature—essential characteristics. **Until**.....**perceive**—so long as we do not realise. **That****consists**—that it is made up of. **In**—of. **Any one**—any single. **Predominant**—leading ; supreme—that which controls all the others. **Disposition**—bent of mind. **Rather**—more. **Certain harmony** in a particular kind of agreement. **The**.....**man**—the intellectual and emotional affections of which human nature is susceptible. **Where**—in the person in whom. **This****exists**—the intellectual and emotional affections work in unison. **There**.....**ends**—those people are likely to have very desirable ideals. **Means**—the means by which they aspire to attain those ends. **Judiciously**—thoughtfully. **Adopted**—selected and acted upon in order to attain those ends. **But**—the author means to say that the conditions that he has pointed out above unfortunately do not obtain in all cases. **As**.....**is**—under the existing condition of things. **Numerous instances**—many cases. **Men**—persons. **With**.....**abilities**—though they are immensely clever ; though they possess very brilliant parts. **Accomplish nothing**—are not able to achieve any success in life. **Apt****wisdom**—liable to change or alter our opinion of what practical wisdom consists in. **According to**—in such a manner as to suit. **Particular failings**—specific weakness or shortcomings. The meaning is that we are liable to alter our views, so that they may conform with the specific or particular shortcomings of these men so that they will not be based upon any principle but upon particular instances. **Sometimes**—at times ; on some occasions. **We think**.....**in**—we are of opinion that it consists in. **Having**—entertaining. **Definite purpose**—some distinct object in view ; some distinct object which we have in view to attain. **Being**.....**it**—pursuing it steadily and unswervingly ; acting according to it without the highest deviation. **But**—note that this word introduces the case of a person who does what the writer has suggested but still does not attain the desired result. **Take**.....**of**—examine or look into the case of ; consider

the position of **Deeply**—immensely, very **Selfish person**—a person who considers his own interest and advantage only **He . . . purpose**—he will pursue his selfish ends with sufficient determination and resolution **It . . . one**—and the end he will pursue will be a specific or determined one—i.e., there will be no uncertainty regarding the purpose he will pursue, because it will be the end or objects best calculated to serve his own personal ends **Very . . . too**—in all probability also **It**—the purpose or object which the selfish man will pursue **May . . . upon**—will not be entirely based upon **Unreasonable expectations**—things which he may reasonably expect to be within the range of accomplishment or achievement **The object**—the purpose which he desires to accomplish **He . . . view**—he desires to or aims at achieving—which he aspires to achieve, the achievement or accomplishment of which is in his contemplation **Small thing**—a matter of no very great importance, a very insignificant matter or affair **But . . . heart**—but being most dear to him, but since it engrosses his attention completely **Not** the reference hereto to the situation of the nose in relation to the eyes **The nose is so close to the eyes** that if one concentrates his gaze on his nose he can see nothing else **Hence the purpose or object of a selfish man so thoroughly engrosses his desires** and his mind that he can give his thoughts to nothing besides or except it **There . . . times**—there are bound to be occasions **He . . . see**—he will be able to comprehend **Nothing . . . it**—nothing at all except it **The words** usual describe the directions in which the sight may be directed—upwards, downwards, and sideways—hence on any side **May . . . wisdom**—may be unable to act in the manner in which a man impelled by practical wisdom would act

Explanation—It is always possible to make mistakes regarding the essential characteristics of 'practical wisdom' so long as we do not realise that it does not consist in the preponderance of any particular faculty or disposition but rather in a certain concord

among all the mental and emotional qualities of a person. In the conduct of those in whom this concord is to be found, we are not likely to find nicely conceived ideals and means judiciously adopted to attain them. But it cannot be overlooked that as things are ordered at the present day, there are many instances of persons who, though they are men of brilliant parts, are unable to achieve success in this world, and we are liable to alter our notions regarding practical wisdom in accordance with the specific shortcomings of men of this sort. At times we are inclined to think that practical wisdom consists in having some definite end to attain and in pursuing it resolutely. But this view will be seen to be incorrect if we consider the case of an immensely selfish person. He will have a definite object in view and he will pursue it with determination, but since it will entirely engross his attention and his affections he will not be able to give his thoughts to any thing else. The purpose he has in view as his ideal or end may be most trifling, he may have every hope of being able to attain it, but since it will entirely engross his attention, he will be like a man who fixes his heart on the desire to gaze only on his nose and so will be precluded from seeing any thing beyond or beside his selfish purpose. This being so he will fall in practical wisdom the function of which is to maintain a mutual dependence among the various parts of our system.

Para. 4 Sometimes—at times—by some people. Supposed—imagined ; believed. Is.....among—will in all probability not be met with in ; will in all probability not be possessed by. Imaginative persons—people whose imagination is very active, e.g , poets ; people who are gifted with great powers of imagination. And.....true—and experience shows that this observation is most correct. If you...by—if when using the expression you mean to indicate only. Those...imagination—those persons whose faculty of imagination by reason of the exuberance of its development has thrown into the shade very other mental faculty they possess so that imagination reigns supreme For—because. The author is now going to give his explanation for the statement made by him above. In the mind—in relation to one's mental

faculties, with respect to, or in connection with, one's mental faculties
 As body—as is the case in relation to the development of one's
 bodily organs and members. General dwarfishness—an exceptional
 smallness of size of the body on the whole. Often—in most cases. Accompanied by—noted or combined with, to be found together with
 Disproportionate—exceptionally or unusually large Size—dimensions
 Some part—some portion of the body, some member or limb of
 the body Large—of enormous size of exceptionally large size Hands
 and feet—note that these are members or limbs of the body Dwarf
 —a person who is on the whole undersized, a person whose limbs have
 not attained at a mature age the complete extent of their development
 Seem devoured—seem to have eaten up, seem to have absolutely
 consumed His stature—the development of his frame—his height—
 so that it was not able to attain its proper size Best mean—
 but if the notion you intend to impress on others be. Imagination of
 itself—either pure and simple quality or faculty of imagination Incon-
 sistent with—that cannot be reconciled with, that is of a nature which
 is inconsistent with You will find—you will on reflection arrive at
 the conclusion, you will be assured Your opinion—the view you
 maintain or entertain Is experience—is not based on what
 actually occurs in this world—differs from the ordinary experience of
 mankind On the contrary—on the other hand—i.e., as a matter of
 fact is quite different from it I believe—the writer here states his
 own conviction There men—not many men have lived on this
 earth Done .. things—attained to fame and greatness by doing
 noteworthy deeds Have not had—have not possessed Large—wide,
 great, extensive. Have imagination—whose imaginative faculty
 had not been properly or fully developed—who had been in any way
 wanting in imagination For—the author here states his reason for the
 statement he has made above If it reason—if it be under the
 due control of our faculty of reason—if it be controlled by reason so that
 it may not run wild. Is its .. lamp—will at all time be of the
 utmost assistance to reason, just as the lamp in the story of Aladdin is

the Arabian Nights had the power of calling to the service of its master a spirit that was slave to it and bound to do its bidding.

Para. 5. Common error—a mistake which most people make a mistake that is made by most people. **To suppose**—to believe; to entertain the idea. **Practical wisdom**—see notes *ante*. **Is something**—partakes of the nature or character of. **Epicurean**—easy-going. This adjective is derived from the proper noun *Epicurus*, the name of an ancient Greek philosopher who taught that the best life was one of ease and freedom from the concerns that affect one in this life. How was this ease to be secured—by paying no regard to the difficulties that beset one in life, but living life in absolute disregard of them all. **In... nature**—so far as it is concerned; as regards its essential character. **Which...difficulties**—which takes life easy disregarding all the difficulties that may beset our path in life. **Takes...come**—accepts circumstances as they present themselves without making any effort or attempt to alter them—because such attempt would involve inconvenience and would entail the suffering of a certain amount of difficulty. **Is...of**—aims at. **Getting rid**—avoiding. **Completing**—facing and overcoming. **Which**—the reference is to Practical Wisdom. **In short**—to state the matter in a few words. **Is...troublesome**—does not put any one to any pains because it avoids rather than faces the difficulties. **From...kind**—because people entertain an impression to this effect. **Are considered**—are deemed or regarded to be; are thought to be. **Speculative**—given or addicted to mere abstract discussion. **Merely because**—simply for the reason that. **Searching nature**—enquiring disposition—i.e., they are persons who wishing to find out the truth by means of their personal inquiry and investigation, and are unwilling to accept anything as true because it is a result or conclusion arrived at by some eminent person. **Are...with**—are not contented with. **Small expedients**—mean and temporary resources. **Such devices**—plans of such a kind. **Serve**—answer the purpose. **Conceal**—disguise; hide. **They...cure**—it is not in their power to remedy. **The ills**—the evils—the defects and difficulties. **If**

practical—if it amounts to being practical or wise in the worldly sense of the word *To do things—to achieve undertakings In . . way*—after such a fashion *As . . undo*—that other people will have to counteract the effects of what you have done *At . . period*—not very long hence. *Then*—in that case *Certainly*—most decidedly *These scrutinising*—these people who are inspired by the desire of examining in details every thing that comes in their way *Painstaking*—those who take a great deal of trouble over everything that they do *Sort of persons*—description of people—people who are so constituted that they cannot act otherwise than in the manner described in the text *Are not practical*—cannot be described as being persons who possess practical wisdom, cannot be said to be worldly wise *—*, in relation to the ordinary affairs of this world *For . . nature*—because it is their disposition, because their disposition is such that they *Prefer*—like rather *Good*—plain, that which can be unmistakeably seen *Open*—one that is undisguised *Rent*—a tear *Prefer . . rent*—they like to see an unmistakable defect so that they can remedy it *To a—in preference to a* *Time serving patch*—a remedy that conceals the defect for a time but which is not of a thorough or permanent character *I do . . . lay*—it is not my intention to lay down as a proposition *They . . to*—such people may not have recourse to *Patching*—adopting measures which will remove the difficulties immediately presented to them for a short period or interval of time only *As . . delay*—in order to secure or obtain time in which to take measures which will have results or effects of a more enduring character *But they*—but such thorough going persons *Permit themselves*—allow themselves *To fancy*—to imagine, to entertain the idea or notion *They . . thing*—they have done anything perfectly or completely *When*—under the circumstances when; in a case in which *Rit upon*—managed to arrive at; managed to think of *The meaning* is that the expedient suggested itself accidentally to the person resorting to it *Some expedient*—some plan or device of a temporary nature that will remedy the evil for the time being but will not permanently remove it *Putting off*—post-

poning. The doing—completely remedying or curing the defect or evil.

Explanation—It is a widely prevalent mistake to believe that practical wisdom or wisdom in relation to worldly affair is in any sense easy-going in its essential qualities so that it takes everything easily and is anxious to avoid difficulties, rather than to face and overcome them. It is believed to be a principle of action which never gives those who follow it any trouble. And because many people erroneously maintain an opinion of this kind, those persons who possess practical wisdom are believed to be of a theoretical turn of mind simply because they are impelled by a thorough-going disposition, and for that reason are not satisfied with resorting to temporary measures and taking such action as will answer the purpose of hiding for the time being the defects they do not wish to take the trouble to completely remedy and remove. If it can be said that men who possess practical wisdom do things habitually in such a fashion that others before the lapse of any very great length of time will have to destroy all that they have done and do the things over again from the very beginning—then it is an undoubted circumstance that these men who take so much trouble over every thing that they do and inquire so minutely into everything that they undertake are not practical persons. And these persons proceed thus in all that they do because they prefer to see a defect that is unmistakable and plainly visible to a remedy that does not cure the defect but merely disguises it. The author states that he does not wish to lay it down as an absolute statement that people who possess practical wisdom never resort to temporary expedients—he says that if they do so it is only for the purpose of gaining time within which to think of more permanent and lasting remedies. Such men, however, will never allow themselves to think that they have done a thing under the circumstances in which they have only hit upon some expedient for putting off the doing of it.

Para. 6. Bacon—Francis Bacon, Lord Verulam, a great English philosopher, was born in London in 1561. He was the youngest son of

Sir Nicholas Bacon, was educated at Cambridge, travelled in France, and was called to the Bar at the age of 21. Though successful in his profession, his advancement was hindered by the enmity of the Cecil family. The Earl of Sussex was his warm friend and gave him a beautiful estate, but an estrangement took place soon after, Bacon condemning his friend's course, and appearing against him at the trial. Bacon entered Parliament in 1593, was knighted in 1603, and two years later was appointed Solicitor General. He had a formidable rival in Sir Edward Coke, but he continued to advance in reputation, and in 1613 became Attorney-General and Privy Counsellor. The office of Lord Keeper was given to him in 1617, and soon after he was made Lord Chancellor, Baron Verulam and Viscount St. Albans. But from this time dates the beginning of his miserable fall. Complaints were made of his venality as a judge, which on inquiry by a parliamentary committee were verified. Bacon made a full confession. He was deprived of his office and fined and imprisoned during the King's pleasure. He was subsequently pardoned, but ever afterwards he continued to live in retirement, devoting himself to his favourite studies. Bacon died in 1626.

— The great aim of this extraordinary man was to reform the method of philosophy. He recalls men from blindly following authority to the observation and examination of nature. His great works are the '*Novum Organon*' (or, the New Organ) and the '*De Augmentis*.' The former was projected in his youth, was prepared in a series of sketches, revised and rewritten again and again and finally published in 1620. The *De Augmentis* appeared in 1603 and an English edition—the *Advancement of Learning*—in 1605. The celebrated *Essays*, from which the quotation in the text is taken, were first published in 1597, but large additions to the text of the first edition were subsequently made.

Bacon is, throughout and especially in his *essays*, one of the most suggestive authors that ever wrote, and it is remarkable that compressed and pithy as the *essays* are, and consisting chiefly of brief

hints, he has elsewhere condensed into still smaller compass the matter of most of them. In his Rhetoric he has drawn up what he calls '*antitheta*' (or common places), on various points—most of them being the same as those discussed in the *essays*. It is a compendious and clear mode of bringing before the mind the most important points in any question to place in parallel columns, as Bacon has done, whatever can be forcibly urged, fairly or unfairly, on opposite sides—for then, the reader is in the position of a judge who has to arrive at a decision after considering all the pleadings.

The prevailing *theory* concerning Bacon's life and character is that embodied in Pope's famous couplet,—

"If parts allure thee see, how Bacon shined,
The wisest, brightest, meanest of mankind."

This couplet which sacrifices truth to epigrammatical effect has aroused the bitter indignation of all Bacon's ardent admirers. Hepworth Dixon in his "*Personal History of Lord Bacon*" writes:—

'That figure decked by Pope'—'the brightest, wisest, meanest of mankind'—over which fools have grinned and rogues have rubbed their palms for more than a hundred years. has never been recognised by honest hearts.....Nature abhors antitheses...If she may make a god or devil she will not put the two in one, that is the task of art: but of art in its lowest stage of depravity and decline.'

In this.....life—in this world where the life one leads may be looked upon as if he were acting a theatrical part; in this life where one's actions may be looked upon as if they were performed whilst acting a theatrical part,—

Cf. "All world's a stage,
And men and women merely players."

—*Shakespeare*.—"As You Like It".

God and angels—only supernatural beings; only spirits who do not live on this earth and so have no part to play in this world's activity. Only—merely. Should be lookers on—should

remain inactive maintaining the attitude of mere spectators Men
 should do something—they should not merely look on at what is
 being done around them Contemplation and action—thought
 and activity Ought . united—should always be combined
 Conjunction—union Like unto that of—resembling in its char-
 acter that of The . planets—the two most powerful planets
 and also the two that are farthest away from the earth The
 rest—the planet which is emblematic of rest A planet is a star or
 body that revolves round the sun in a definite r prescribed course,
 called its orbit Of action—which is emblematic of action In this
 conjunction—in the union of these two features—in the union of
 rest with activity Seems to—is in the opinion of So desirable—
 so much to be desired or wished for Delights—takes great pleasure
 On that account—for that reason Supposed—believed, the idea is
 entertained by Tinge—some slight colouring , a touch of Baseness
 —meanness , lowness In it—connected with it It is supposed .
 it—it is thought by some to be something that is of a mean and low
 character They know—such people do not realise Is from—is
 in character different from What they term—the quality of action
 which they call the kind of action which they call, the nature of
 acts which they call Expediency—make shift—something that
 answers one's purpose for a short period of time , something that
 serves one for the moment As from—as it is different in its nature
 from Impracticability—that which it is not possible under existing
 circumstances and with the means existing at one's disposal to
 accomplish They see—such people realise How affairs—
 the large extent to which compromise or the adoption of a middle course
 between two extreme courses enters into the conduct of the affairs of
 this life At same time—nevertheless Do perceive—
 do not realise, do not understand This compromise—this adoption
 of a middle course between two extreme courses Should be—ought
 to be Nice limit—the precise or exact boundary Willfulness—
 obstinacy Desertion . us—an abandoning of the moral course

(i.e., conscience) that is within us and which tells us what to do and what to avoid. **Is**.....**others**—is the one thing which more than any other. **Requires**—calls for. **Diligent exercise**—the careful and honest application. **That uprightness**—honesty and straightforwardness of that particular character. **They fear**—they dread. **To**.....**peril**—to subject to any danger—of course to which it might be liable if exercised. **Persuade themselves**—induce themselves to be convinced. **Will**.....**inactivity**—will grow stronger and be less liable to be led astray if they do not expose it to the possibility of being contaminated by coming into contact with undesirable condition in connection with which it will be required to be exercised. **They**.....**too**—they are also under the impression; they imagine also. **High**....**...resolves**—a mental determination to do something of a lofty moral character or kind. **Great principles**—noble, lofty rules on which one's conduct is based or by which it is regulated. **Are**.....**use**—must not be exercised every day, so that they may at all times remain free from the danger of contamination by being removed from contact with everything evil. **There**.....**them**—there is no place for them. **Affairs**—the matters with which our life on this world is concerned. **This is**.....**delusion**—this conception is an entirely erroneous one; this idea is a very wrong one. **Extreme**—very great. **Delusion**—impression that is wrong. **For**—the writer here asks a question. **How**.....**better**—by what means is the improvement of the world to be effected. **Mean little schemes**—base insignificant plans which are really of no importance. **Fondly call**—are glad to call; feel glad in calling. **Practical**—pertaining to the actual requirements of every-day life. **Not**.....**another**—not by negating and making ineffective the consequences of one evil thing by doing another. **By**.....**of**—by adopting. **Principles of action**—general rules of conduct based on reasoned and thoughtful considerations. **Looked upon**—regarded. **At first**—in the commencement. **Theories**—mere rules, which have no bearing on practical matters. **Acknowledged as**—admitted to be. **Acted**

II—AIDS TO CONTENTMENT

Para 1 First—principal or main Object of this essay—purpose for which this essay has been written Antidotes—remedies (in the form of suggestions or advice) Against the—to prevent the Manifold , self tormenting—the many ways in which one subjects himself to mental agony, i.e., makes himself miserable by entertaining thoughts which trouble or vex him

Para 2 For instance—the author by the use of these opening words suggests that he is about to illustrate his contention by mentioning a concrete example How much—what a great amount of Fretting—peevishness due to mental pain or anguish Prevented—averted Thorough conviction—complete realisation of the fact There... be—there does not exist in this world under prevailing conditions Unmixed good—good with which is not mingled some amount of evil In... this—forgetting this fact How many a man—many men—an instance of a statement put in the form of a rhetorical question Free choice—a choice in the making of which he was not under the constraining influence of other circumstances Contrives—manages Find—pick upon Blaming—censuring Judgment—power of mental discernment Blue and white ... white—having had the option of choosing between two courses laid before or open to him, he blames himself for not having chosen a third course which had never been open to him to choose, i.e., which he had not the chance of selecting Shenstone—an English poet who wrote on moral subjects B 1714, D 1763 Has... fidelity—has spoken very correctly when he remarked In... pursuits—uncertain as to which of two or more different courses one ought to adopt. Doubtfully—being uncertain in our mind as to the advisability of our choice Unconquered hankering—a longing which we can not suppress—a longing or eager desire which we cannot restrain—the meaning is that we cannot persuade ourselves to believe that we have made a right choice The other—viz., the one which we have not chosen We... chosen—our actual experience in the world is

that the particular course we had selected. **Answer...indifferently**—did not prove as beneficent or as successful as we had expected it to be when we chose it. **Fancy.....decline**—imagine that we would have been happy had we selected the course we did not choose. **Heightens—increases.. Uneasiness—unhappiness of mind.** We might.....of it—it at least lies in our power to make ourselves less unhappy than we do by imagining that had we selected the course we have rejected we would have been happier. **It.....Improbable**—it is quite possible. **More unhappy—unhappy to a greater degree.** Butprobable—but extremely likely. **We had.....so**—we would not have been as we imagine, less unhappy than we are. **Made..... decision**—selected another course.

Explanation.—To take a mere example, we might spare ourselves a great deal of peevish anguish if we were to thoroughly realise that there is no such thing in this world as unalloyed good—i.e., good with which some amount of evil is not mixed. Forgetting this fact, many people, after they have of their own free will selected a certain course of action in connection with any matter, find grounds for cursing their mental perception for having done so. Having only two course open to him to adopt, he is dissatisfied because he did not adopt a third course which he had not the opportunity of adopting. Shennstone has stated the whole process with great accuracy in the following remarks:—We are very often uncertain which of different courses to pursue (in connection with any particular matter). In the end in an uncertain and undermined state of mind we choose one course, all the time having a longing which we cannot repress for the course which we reject. It so turns out that our experience is that the course we select is not so successful and does not secure us so much happiness as we expected from it—this is a result which we ought naturally to expect from merely worldly projects. But this notwithstanding, we regret the selection we made and at once imagine that we would have been happy had we selected the course which we have rejected. This idea makes us more miserable than we would otherwise have been. It at

least lies in our power to reduce the degree to which the failure of our plans is capable of tormenting us. Far from it being equally probable it is more probable that we would have been less happy had we made a different choice.

Para 3 Discomfort—mental anguish, unhappiness, uneasiness of mind. **Arises from**—is the result of; follows as a consequence from. **Over sensitiveness**—a diseased state of mind which is affected to an excessive degree by certain matters—the matters about which one may be over sensitive are many—in fact one may be over sensitive about anything. Among the matters on which one may be over-sensitive may be mentioned “what others say about us.” About what—concerning the subject of what. People.. actions—the manner in which people may criticise you personally or your doings. **This blunted**—it is necessary for you to repress this over sensitiveness, you must try to quash this feeling. **Consider**—just think—the author is going to suggest how this feeling of over-sensitiveness can be blunted. **Can do**—may happen to do, may fall to your lot to do. **Connection**—concern. **Will say**—will have to say as forming the subject of their conversation. About you—concerning you personally or your doings. **Unhappy persons**—the reference is to persons who have contrived to make themselves unhappy. **Seem to imagine**—the author is here stating what they wrongly fancy. **Amphitheatre**—an ancient edifice of an oval form having a central area encompassed with rows of seats, rising higher as they receded from the centre, on which people used to sit to view some spectacle or performance. (The best known amphitheatre was that at Rome). **Assembled world**—the whole population of the world being present forming the collection or body of spectators. **As**—in the capacity of, being. **All the while**—all the time. **Playing to**—performing before. **Empty benches**—seats in a theatre or other place of public entertainment which are unoccupied. **Notice** the exquisite manner in which the author conveys his meaning to the mind of the reader. He likens the man who is over sensitive of what others might say of him

or of what he does, to the performer who imagines that he is performing in an amphitheatre filled with people of whose criticism on his performance he stands in dread, but the fact really is that there are no spectators at all and hence there will be no criticism of which he need be afraid. The fears of a man such as the author describes are purely imaginary. **They.....passer-by**—that they form the subject of conversation of, and are especially noticed by every man that happens to pass by where they are. **If.....themselves**—if they cannot overcome the weakness of imagining that they are being talked about by people when they are not being talked about at all. **They.....rate**—at least such people might. **Defy the proverb**—give the lie to the proverb—which is that “listeners never hear anything but ill of themselves”—the meaning therefore is that notwithstanding the usual practice which has given currency to a saying that people usually speak ill of others and hence when these others make it a point to listen to what others may be saying about them, they will not hear anything good about themselves they may still imagine that others are speaking not ill but good about them. **Insist**—of course in imagination.

Explanation.—People distress themselves very much by thinking too much about what other people may say of them or their doings. This over-sensitiveness should be repressed. You ought to reflect that your doings do not affect them at all, or at least not much, and hence the absence of the likelihood of their talking about you. The most likely thing is that they will not talk about you at all. There are many persons who make themselves unhappy by entertaining the wrong notion that the whole world is beholding them and what they are doing, as spectators in a theatre behold performers on a stage, whereas in reality they are in the position of actors who are performing to an empty house with no one to behold, and hence none to criticise, what they do. People of this over-sensitive class also imagine that every one who happens to pass by where they are (i.e., to come in any way in contact with them) interest themselves in criticising what they are

doing—this however is not the case. If, however, one cannot get over this morbid feeling of imagining that others are always talking about him, for the sake of his own contentment he ought to persuade himself to imagine that they are talking not ill but good about him.

Para 4 Well—by using this word the author indicates that he is going to discuss a condition of things different from that which he has been discussing. It is a fancy—that it is true that others are censoring you, that you do not merely imagine the state of things that is causing you uneasiness but that it exists in fact. The obloquy—a person who is being wrongly blamed by others, a person who without deserving it is being adversely criticised by others. What then—what is to be done in that case. It has

said—some one has made the excellent remark. The abuse—the evil that is being said about you. Does you—does not affect you concerns you as little as if it had not been said about you at all. The metaphor is taken from the throwing of some object likely to cause personal injury but which misses the person against whom it was directed. Guiltless—innocent of the evil that is being attributed to you. Ought not to—should not. Hurt your feelings—make you feel sad by wounding your feelings. Any more—to any greater extent or degree—hence not at all. With acquainted—whom you don't even know. You answer—you may reasonably reply to my remark by saying False you—the untrue accounts that are being circulated regarding you. To.. .. welfare—is necessary for your advancement in the world. Palpable injury—a wrong that is substantial, an injury that really does you wrong. Best

It—the best way in which you can endure it, is, be unaffected, so far as your happiness is concerned by it. Just estimate—correct idea or notion. Nature—character. Extent—the degree to which it is likely to injure you. Measure it—calculate its effect upon you estimate the degree or extent to which it affects you. Worldly harm—injury done to your prospects in life. Conjure up—call up as if by magic in your mind. All manner of—all kinds of

Apparitions—phantoms, the creation of the imagination—forms believed in imagination to be seen but which do not exist at all. **Soorn, contempt, universal hissing**—these among others are the phantoms which the imagination is likely to call up but which the author says the imagination should not be allowed to call up.

The meaning of this passage is that even if we are being unjustly blamed, even if the evil that is being said about us is likely to do some harm to our prospects in life, we should try to form a correct idea of the extent of injury, from the worldly point of view, it is likely to cause us, and not torment ourselves more by fancying that because of the evil that is being said of us we are the objects of the scorn and contempt of others, or that every one is hissing at us in derision.

It.....fault—you are to some extent to blame. **The calumny**—the evil that is unjustly and wrongly being circulated about you. **Who ought.....you**—who should so thoroughly know your character and disposition as to be able to judge whether you are or are not capable of doing the evil that is being attributed to you. **That.....circle**—the company consisting of the people who know you intimately and understand you thoroughly. **Poisoned dark**—evil spoken by others respecting you. **Reach you**—affect you; influence your reputation in any way. There is a reference here to the circle which magicians used to draw and the people within which were safe from the possibility of being wounded or injured by evil influences assailing them from without. It was such a circle that Rama drew round the hut in which he left Sita when he went out hunting and only by stepping outside the limits of which, to give alms to the seeming mendicant, Ravana was able to carry her away. **And for**—as regards. **World's estimation**—the view taken of you by people at large. **Ill-fortune**—bad luck. **Decorous**—becoming. **To.....moaning**—to lament loudly and widely.

Explanation.—Suppose on the other hand that other people are in fact speaking evil about you, that your grievance is not merely

imaginary. What should be done in such a case? Someone has excellently remarked, that in a case of this sort, the evil that is being circulated about you does not affect you, and as a matter of fact if you are innocent of the wrong attributed to you your feelings should not be wounded any more than if it had been said about some one whom you did not even know. You may very reasonably say that this misrepresentation of you will be believed by persons whose good opinion of you is necessary to enable you to advance in life. That is indeed a substantial wrong done to you and the best way in which you can prevent yourself from sinking under it is to form a correct notion of its precise nature and the extent of the injury it is likely to do you. You should always estimate the harm the evil reports about you do you by the extent to which they affect your worldly prospects. You should not allow yourself to fancy that because of these statements about you, you have become the object of every one's scorn and contempt, or that everyone is laughing at you in derision. You are yourself to some extent to blame if the evil spoken of about you is believed by that circle of people who know you intimately, that ought to be a magic circle within which no evil can affect you. And as for the other aspect of the matter viz., the harm done you in the view of people at large, you must accept it as a piece of bad luck about which it is neither wise nor becoming for you to make much fuss.

Para 5 A. *..thought—just thinking over the subject for a little while. Being.. .. at—being dissatisfied with, grumbling at the circumstance of. Not meeting with—not having shown you. Gratitude—thankfulness for good services rendered to others. Measure—consider from the point of view of the degree of gratitude you expect. The extent... expended—the amount of good you have done to others. Have occasion—have any ground.*

Note—The use of the word 'seldom' excludes the idea of 'never'. Although you will not have any ground frequently, there may be cases in which you will have ground.

Ungrateful—wanting in the feeling of thankfulness. **Are.....of giving**—their minds are so framed that they invariably attach. **Facitious**—artificial; conventional—hence estimated by a measure conceived by themselves. **They may render**—they may do for another. **But little**—only little. **Contented**—satisfied. **What.....**
.....return—the gratitude they will receive by way of recompense. **Which however**—although the amount of gratitude they receive. **Deserve**—ought to receive in return; merit for what they have done.

Explanation.—Sometimes by only thinking a little on the subject, you may be prevented from being discontented at not receiving the gratitude for the good you have done for others which you have expected. If you were only to measure the amount of gratitude you expect from others by the amount of good you have done for them you would seldom have reason to call other people ungrateful. But many persons are in such a habit of attaching an artificial value to service they render to others that they are never satisfied with the thanks they receive in return, and in most cases what they do receive is not less than what they deserve.

Para 6. **Besides**—in addition; further. **Common thing**—ordinary thing—usual thing. **Expect from**—expect to receive or get from. **Gratitude**—the mere feeling of thankfulness. **Affection**—a feeling of love, which exceeds that of mere gratitude or thankfulness. **Alone**—only. **Can give**—can afford.

Explanation.—Further, people are habituated to expect from a mere feeling of thankfulness a degree of recognition and admiration of their benevolent deeds which they can obtain only from those who love them and not from those who are merely grateful for the kind services done to them by others.

Para 7. **Many topics**—several subjects. **Console you**—afford you solace; comfort you. **Displeased**—dissatisfied. **As...esteemed**—as highly thought of. **You.....be**—you consider you should be. **You.....observing**—the first thing that you might consider is.

People in general—people at large without any reference to particular persons who might be especially interested in you Will.....for—will not put themselves out to find out Anybody's—any particular person's Merits—good qualities Admire anything—speak well or highly of any incident connected with another's life Which way—which does not affect them in any way You may consider—it would be well for you to pay attention to the consideration Satirical—ironical, a satire is a literary composition which makes fun of or ridicules any particular thing or condition of things. Not be based upon—not be founded upon, not depend upon, not follow from Just appreciation—correct estimate Your merits—your good qualities You may reflect—it will be wise or advisable for you also to think How few of—what a small number of Fellow creatures—fellow beings. Can have—are in the position of having or obtaining Opportunity—chance Forming—arriving at Just judgment—correct estimate of you You further—and you may think of the further consideration How few—what a small number of the few who are in a position to form a correct opinion about you Would deeply—have any effective influence upon you—would affect you much In . matters—in regard to the other affairs and concerns of your life May conclude by imagining—the last idea that you may entertain Do estimate—do as a matter of fact form an opinion of you as a person Fairly—justly Though . . . it—although it is possible that their opinion of you may never be communicated to you—i.e., though you may not be informed of the view they take of you and of your acts

Explanation—There are many considerations from which you may derive comfort when a feeling of dissatisfaction takes possession of you on the ground that other people do not estimate and regard you as they should. In the first place you may reflect that people at large will not put themselves out to find out the good qualities of any one except so far as they are affected in any way by them Then you may go on to reflect how ironical that praise of you would be which

would not be based upon a correct estimation of your worth; in this connection you might consider what a small number of your fellow-men can have the chance of arriving at a correct estimation of your worth, and you may then give thought to the further consideration that of these few men, the opinion entertained of you by a much smaller number affects you in any real or material way. The last consideration that you might give thought to is that those persons whose opinions are of some consequence to you do, as a matter of fact, form a just opinion of you, though it may be quite possible that the opinions they form of you are never communicated to you.

Para. 8. Thesympathy—it is a characteristic of human nature that human beings long for the sympathy of each other—i.e., that they expect others to feel for and with them in their moments of adversity or misfortune, and similarly to feel elated with them when they are successful—

Cf. Horace—

“The human countenance borrows smiles and tears from the human countenance.”

Each of us—every one of us. **Craves**—entertains a great longing. **Recognition**—admission. **Talents**—worth; good qualities. **Labours**—endeavours; efforts. **This craving**—this great longing for the recognition of his talents. **Is.....morbid**—is liable to become diseased. **Constantly**—at all times. **Kept in check**—kept under control; restrained from exercising too overpowering an influence over us. **Calm reflection**—thought uninfluenced by deep passion or feeling. **Its vanity**—how vain it is to entertain such an opinion. **Dwelling upon**—thinking at length upon; thinking long upon. **Different**—i.e., in character or kind. **Far higher**—much loftier; of a much more noble character. **Should.....us**—induce or prevail upon us to act according to them. **Has fallen into**—is affected by; is suffering from. **Pitiable**—a most miserable and wretched and hence much to be commiserated. **State**—condition of existence. **Moral sickness**—disorderliness of the faculties of his moral nature; as sickness that

has affected his moral attributes or qualities. In . eyes—in whose estimation. The ... men, &c.—the mere fact of his being thought well of by his fellow-men. Applause—loud praise, praise loudly expressed. Principal reward—the most valuable prize. Exertion—personal or individual effort or exertion.

Explanation—Human nature longs for sympathy, and every one of us desires very much to have our personal worth and our individual merits recognised. But this intense longing, which is characteristic of human nature, stands in great danger of falling into a diseased condition unless it is always restrained by reflecting on the consideration how vain on our part it would be in giving into it, or how harmful it would be if we did not think of the nobler and loftier motives that ought to move us to action. The moral constitution of the man who only takes account of the view others form of him and his actions is in a most diseased condition, and so also is that of him who regards the loud praise of his fellow men as the prize most to be coveted.

Para 9. A people—some people make themselves most uneasy by mistrusting the sincerity of other men, i.e., by thinking that they say one thing when they think another. Taints—emotionally affects, exercises a damaging influence on. They offence—small matters which are likely to give offence are taken to heart by them, whereas such matters ought to be ignored. To times—to maintain the same attitude towards them always. Which do—which is more than can be expected from human beings possessing a nature marked by characteristics same as those which distinguish the normal type. Try experiments—do one thing and another with no other object than that of ascertaining what the consequences of their acts will be or how other people will take these actions of theirs. Try—test the circumstances. Watch—note; observe. Narrowly—closely. The effects of absence—the consequences on other people of their being away from them. Require—demand of their friends.—the idea is that they will be satisfied with nothing less

To prove—to make it quite certain to them by providing convincing evidence to support their statements. *The intimacy—the extent or degree of their friendship.* Upon.....before—not in any way affected by their absence, but is of the same character and as intense as it was before they went away. *Suspicious ways*—habit of suspecting or doubting the sincerity or constancy of others. *Natural diffidence*—a want of confidence in oneself which springs or results from a particular characteristic of disposition. For.....more—and this want of self-confidence or self-assertion in most instances makes those who are characterised by this quality loved more on that account than they would have otherwise been. *Ample comfort*—a great deal of consolation; sufficient consolation. In that—in that circumstance—viz., that they are loved all the more for their want of self-confidence. If they.....it—if only they could be induced to believe that such was really the case. *With others*—in the case of other people. *Arise from*—spring from. *Selfishness*—a feeling or regard for self which excludes any consideration of others. *Cannot be satisfied*—is insatiable. *Uproot.....disposition*—get rid of such a quality from their character just as a gardener plucks out with its roots a wild plant growing in a garden in the midst of a bed of flowers. *Not.....it*—not to indulge and humour it and thereby to strengthen it. All habits and dispositions that are indulged get strengthened thereby and in the course of time become habitual, whilst dispositions nipped in the bud or checked as soon as they are seen as tendencies are generally overcome.

Explanation.—Some people wrong themselves by habitually mistrusting others; they will not stop to enquire whether a particular person has shown reasons why he should be mistrusted or not; they will proceed to be suspicious of him as soon as they see him. This characteristic of disposition injuriously affects or mars the friendships they form and the love they feel for others. Small or trifling causes of offences are taken to heart by them. They expect that their friends will at all times maintain the same attitude towards them and this is

something more than can be expected from the nature of man as at present constituted. They do one thing now and something else at another time with the mere object of testing whether they are sufficiently loved. They observe closely what effect their being away from them for a time has on others, and they demand that their friends should prove to them by conclusive evidence that they love them as much as they had done before they had gone away. Some persons are apt to become thus suspicious because they mistrust their own qualities and for this they are often loved more than they would have been otherwise and if they could only be induced to believe this they might derive a great deal of solace from the circumstance. In the case of other people on the other hand, these suspicious habits spring from a selfishness of disposition which cannot be satiated. People of the latter kind should endeavour their utmost to eradicate every such tendency from their disposition—they should not in any way endeavour to humour it.

Para 10 Contentment truth—if you wish to lead a contented and satisfied life you must never pose as being other than what you are but must always show yourself in your true colours. A man who tries to pass himself off as being what he is not is ever tormented by the endeavour to appear to be what he has given himself out as being and the risk of detection of the imposture is a constant source of agony to him. Generally—in most cases Suffer—endure agony of mind. To appear—to seem to be. Other are—different from what you really are. Whether it be—the writer means that it is immaterial in what respect you wish to appear to be different from what you are—in any case the attempt to do so will be a source of torment to you. **Mask**—some covering worn over one's face to disguise one's identity. **An torture**—like to an instrument used by the State and the Church in earlier times with which to torture persons suspected of particular forms of wrong doing in order to extort a confession of their guilt from them. The most cruel instances of torture recorded are those resorted to by the

Spanish Inquisition. **The mask.....torture**—just as people used to be tortured in earlier times with special instruments made for that purpose, so your trying to seem to be some thing that you are not will before long cause you much torment and mental agony.

Explanation.—If you wish to be contented and happy in life you must show yourself to the world as you actually are because if you desire to pose to be what you are not, whether, to be richer or greater or more learned than you are, your endeavour to so maintain your position will be a constant source of mental anxiety and torment to you. This mask that you will put on in endeavouring to appear to be what you are not will give you as much pain and agony in attempting to keep up your false position, as did the instruments invented to torture persons in past times cause to the persons who were subjected to the process of torture.

Para. 11. Fit—proper. **Objects**—occupations. **To.....life**—to occupy one during his leisure time. **Are among**—constitute. **Greatest...contentment**—the most potent things that can secure him contentment. **The.....persons**—the lives that many people lead. **Are.....of**—consist in passing from. **The.....pursuit**—the work by which they earn their livelihood; the one occupation which engages almost the whole of their attention. **Listless apathy**—lifeless lethargy or want of energy and activity; a want of energy that makes one indifferent to everything around him; lifeless indifference. **Grinding**—working very hard at the occupation of their lives. **Doing nothing**—being absolutely inactive—listless apathy. **Half their lives**—during that part of their lives which are occupied with the conduct of their business in life. **Fiercely busy**—most desperately active and energetic. **Torpid**—dull by reason of inactivity. **Without quiescence**—though they do not enjoy any real peace of mind during that time. **Pursuits**—occupations. **May.....power**—he may always engage himself in with interest. **Turn gladly**—take up with pleasure. **Hours...recreation**—leisure time; time

when they are freed from the necessity of having to attend to the daily concerns of their lives

Explanation—Among the greatest aids to contentment that one can have are proper and suitable objects to engage his leisure moments. Many persons pass their lives in now being engaged in some occupation that completely engrosses their attention and then passing their time in indifferent lethargy. Such persons are either working very hard or doing nothing. Those people who pass half their lives in being extremely active and busy are generally not *at all* though they even then do not enjoy any peace of mind. A man should always be able to command some occupations to which he can turn for pleasure and diversion during his hours of leisure.

Para. 12 The intellect—our mind. Provided—supplied. Perpetual objects—occupations to which it can always turn for pleasure and diversion—resources provided by occupations for constantly keeping the mind engaged and thus preventing it from thinking on morbid subjects. What must affections—how much more must the affections of the heart require permanent objects to which they can be fastened or attached. Note that this is a rhetorical question; i. e., a question so worded that it suggests its own answer. Depend upon it—you may rest assured. Idleness—the state or condition of having nothing to do. Fatal idleness—the idleness that is most injurious. That of the heart—that of the affections. One cannot be idle in a worse sense than to have nothing to love. Note that this statement is rather dogmatic in character, but Helps may be excused this style of expression because of his great experience of the world. Feels weary of life—feels tired of living. Sure—quite certain. Fellow creatures—fellow beings. As he ought—as he should, to the extent that he should. Note that the author means that the field for the exercise of our affections is so wide that if we feel weary of the world because we have nothing to love the inference is that we do not love our fellow beings as we should.

Explanation—If to be contented and happy in this world it is so necessary to keep the mind constantly occupied with something, it is far more necessary to have objects to engage our affections. The most injurious form of idleness is that where the affections are permitted to remain without occupation. There are so many things to engage a man's affections in this life that anyone who feels weary of life for want of something on which to fix his affections must know that he does not love man as he should do.

Para. 13 Hope.....contentment—hope to be contented in the least. **Continue to**—keep on. **Attach—affix**. **Ridiculous ..**...importance—an amount or degree of value which far exceeds that which should attach to it and on that account becomes ludicrous. **Events—affairs**. **This life—life in this world**. **Observe—notice ; mark**. **Are most uncomfortable**—made exceedingly uneasy in mind ; utterly put out. **Little projects**—small, trifling, insignificant plans or schemes—i e, their worldly plans which are after all of little value. **To not.....fancy**—are not as successful as they expected them to be : are not followed by the same consequences or results as they expected. **Nothing.....them**—they are not to be faced with difficulty of any kind—everything before them must be smooth and just as they want it to be. **Regard—look upon**. **External things**—the mere affairs of this world. **As the..... realities**—as the only things that are worth pursuing in this life. **They.....here**—they have wrapped up their existence with the affairs and concerns of this world. **They.....mind**—they must have everything ordered as they would like it to be. **In.....undertake**—in everything that they take in hand. **They.....gambler**—they feel that their well-being depends upon the issue of something uncertain, viz., the success or failure of their worldly projects, just as the gambler feels that his fate depends upon the throw of the dice. **Calmness**—tranquillity ; peace of mind. **Labouring man**—the man who earns his living by his own labour, which makes him certain of the payment for it.

[The gambler's mind is always agitated because he does not know how the dice will turn up and whether he will win or lose, but the working man's mind is always at peace because he is certain that he will be paid for his labour and so is sure of his position in the world]

Efforts—mere endeavours. Not ..endeavour—not the reason that induces them to exert themselves Gives ..concern—troubles their minds in this way It will ..hence—the Epicurean philosophers taught their disciples that the affairs of this world really ought not to trouble one very much, because no matter how they might turn out it would not make much difference a hundred years later on Their attitude was that of indifference to the affairs of the world because they taught that great concern regarding them robbed people of the happiness they were to aim at securing

Epicurean—a follower of Epicurus the famous philosopher, who was born of poor parents in Samos, 342 B C Epicurus was early sent to school, where he distinguished himself by his cleverness and acuteness In 306 B C Epicurus went to Athens where he established himself and taught in a garden He taught that the supreme good was happiness—not such as arises from sensual gratification, but from the enjoyments of the mind and the practice of virtue His doctrine was misrepresented and greatly maligned by the other schools, from whose misrepresentations the term *Epicureanism* has become popularly identical with *Sensualism* His physical philosophy was the Atomism of Democritus His health was impaired by constant labour, and he died, 270 B C, of a painful internal disease, the agonies of which he bore with great fortitude His followers showed great respect to his memory Epicurus is said to have written no less than 300 volumes. Saunters by—walks carelessly and leisurely along The Christian future—(Exhorts=eagerly calls upon Far=distant) The Christian religion, unlike the heathen philosophy, entreats men to look to the life beyond the grave—to the life after death, and to consider that our life in this world, which is only transient and fleeting, should be so lived as to secure eternal happiness

for us in the 'life without end' that is to succeed after death. **Up to.....present**—so completely engrossed with the affairs of this world; their minds are so thoroughly taken up with the immediate concerns of this life. **Taste it.....more**—do not enjoy it any more. **For that**—because of the fact of their being so completely engrossed in the present concerns of this worldly life.

Notes.—There is a reference here to the story of Tantalus. Tantalus, King of Lydia, was cruel to his own daughter Pelops and for his cruelty to her was condemned in the nether world to perpetual thirst, and was placed up to his chin in water, which receded from his lips the moment he attempted to touch it. **They go on**—these people continue to live their lives. **Fretting**—lamenting. **Planning**—ever forming schemes only to change them or give them up for others. **An event**—death. **They.....anxious**—they have felt the least care for. **An event.....earth**—death, respecting which they have felt 'in the course of their lives the least anxious, overtakes them, and carries them, and along with them their petty plans, away from the earth.

Explanation.—So long as one continues to attach so disproportionate a degree of importance to the affairs of this world, which so many people do, one cannot hope to be anything like contented. Mark the effect the attaching of this undue degree of importance to the things of this world has upon them—it makes them feel most uneasy if their petty plans do not turn out as they wished them to do—they must not be confronted with any difficulties or obstacles—it makes them look upon the mere affairs of this world as the only real things—and since they are so completely engrossed in their worldly affairs and consider life in this world as the only real thing, they must find everything ordered suitably to their liking. In everything such people undertake, they feel the agitation of a gambler whose worldly prospects depend upon the throw of the dice, and not the peacefulness of mind of the working man who is certain that his labour will be remunerated. What causes them most anxiety is the

success or failure of their efforts, not the motives that led them to make those efforts. The old heathen philosophy, as taught by the school of Epicurus, told men to be indifferent to the concerns of this world because their concern in such matters would interfere with their pursuit of happiness, and what is more, it could not alter matters at all. Christianity earnestly calls upon people to look to the life beyond the grave and to think most regarding it, and to so live in this world that they may secure eternal happiness in the next. But these people are completely engrossed with their worldly affairs though they are not any more the happier on that account. And in this manner they live through life, lamenting peevishly, making plans and giving them up for others, until death, a matter of which they have felt least anxiety during life, overtakes them, and takes both themselves and their petty plans out of this world.

Para 14 Putting forward—suggesting recommending Specious—remedies to cure. Real afflictions—real sorrows visited upon one—sorrows that are real and not merely imaginary. Pretending—holding myself out as being able. Refined—subtle. Methods—processes. Avoiding grief being able to steer clear of sorrow. As .

matter—as anything can be done in connection with any particular matter. For . . . it—for giving way to sorrow respecting it. Come—arrived. The . . . grief the affair that is the cause of the sorrow. Is . . . inevitable—has already overtaken one so that it can no longer be avoided or mitigated. Borne—endured. Pain—physical pain—the pain to which the body is subject. The difference between sorrow and pain is, the former has to do with the mind, the latter with the body. Paroxysm—a fit or period of great intensity of a disease, a very intense feeling of mental or bodily pain. Neglecting—not paying due heed to. Bereavement—loss by death of some one near or dear to us. Can . . . without—can excuse us from attending to them by removing the responsibility of doing them from off us. Sorrow is . . . man—we cannot avoid sorrow in this world; it is sent to us to see

how we shall bear it ; and we are subject to this ordeal because we are rational beings and not mere brutes. We have the capacity of distinguishing between right and wrong, we have a free will to do right or wrong, we have reason ; in these respects we are superior to mere brutes. Sorrow is sent to us to test us in this world, and it is simply sent because, unlike brutes, we have a capacity which can be tested.

Explanation.—I do not intend to recommend or suggest any remedies for sorrows that are real and not imagined, nor do I intend to claim being able to teach subtle processes for escaping from sorrow. But as long, however, as anything can be done with regard to a matter to avoid or mitigate it, the time has not come to be sorry about it. When, however, the cause of grief is already on us and we cannot possibly avoid it, then we must bear sorrow as we bear pain. But just because some event causing us sorrow has happened, we are not to neglect our duties because no loss, however great, can lessen the responsibility that attaches to us to do them, nor can the feeling of sorrow free us from the responsibility of doing them. It is only a violent fit of either that can excuse us for a time for neglecting them. And we must always bear in mind the fact that sorrow is our lot, our trial and our privilege by reason of the fact that we are human beings.

Para. 15. Comparatively superficial ones.—aids that touch only the surface of the matter, they do not go to the heart. May be serviceable—may be of some use. There is much—there is a great deal. Human nature—the nature of man as at present constituted. Cannot touch—cannot affect in any way. Pagans—the heathen philosophers who lived before the time of the birth of Christ. Were wont—were accustomed. To.....for—to seek. More...remedies—some power that would be more effectual than these mere superficial remedies or “aids.” Could not help—could not avoid. Seeking for—trying to find. Some.....idea—some imposing first principle. To.....upon—upon which to rely. Something—some belief or idea or notion. To still—to quiet. The.....souls

the agitation that was going on in their minds and feelings. *Primal mystery*—mystery concerning the happenings in this world that has existed from the very earliest times and concerns the subjects of the coming into existence of the world with all its present conditions. Should for—could account for The . life—the wretchedness that one sees prevailing in this world among the people living in it. Such—of this kind or description—, the theories advanced by them were mere attempts to explain the *primal mysteries of life*. Systems—school of philosophy. Stoic—the founder of this school was Zeno, the Eleatic, who was born at Elea, in Italy, about 488 B. C., and was a favourite disciple of the Eleatic philosopher Parmenides with whom he went to Athens about 450. He developed and defended the system of his master, not by any new defences of its absolute one against objectors, but by directing an attack on the rival scheme an *absolute many*. With Gorgias he imparted a new character to Greek philosophy by his development of negative didactic, or mode of arguing by meeting an opponent with starting difficulties to his system instead of defending one's own. This was carried to the extreme by Socrates and the other Sophists. Zeno denied the existence of the phenomenal world by showing the contradictions in which a belief in it involves us, and he constructed four famous arguments against the possibility of motion.

(2) *The Stoic* (from his being the founder of stoicism) was born about 340 B. C., at Citium, Cyprus. Deprived of his property by shipwreck, he betook himself to philosophy, and went to study at Athens first under the cynic Crates, then the Myranean Stilpo, and lastly Xenocrates and Polemo at the Academy, whence the electric character of his doctrines. He opened a school in the piazza, called "painted porch," whence his followers were called Stoics, or Philosophers of the Porch. After presiding for 58 years over his school, he put an end to his existence in 260 B. C. Stoicism, a development of cynicism, made subjectivism its basis and was essentially practical.

According to the stoics, philosophy is the aiming at the highest perfection or virtue of man, and develops itself in the knowledge of the nature of things, in the knowledge and practice of the good, and in the formation of the understanding. Philosophy is thus subdivided into Physics, Ethics, and Logic. The stoical *Physicists* were pantheists. Matter is the original substratum or ground for the Divine activity. God (the formative energy) dwells within, and is essentially united to matter, as is soul to body. The universe was thus regarded as an animal, and its soul (God) was the universal reason which rules the world and penetrates all matter. This ideal conception of God was clothed in material form, and the Deity was spoken of symbolically as fire, breath, ether, &c. Their *Ethics* made virtue consist in acting in conformity with this universal reason, this law pervading all nature; whence their rule of life—"Live according to Nature": i.e., the individual is to be subjected to the universal and every personal end excluded; and hence pleasure, being a personal end, is to be disregarded; but for the most part the stoics satisfied themselves with portraying in general terms their ideal wise man, without descending to exact rules. Their *Logic* aimed at obtaining a subjective criterion of truth, and this they found in the sensuous impression, as they limited all scientific knowledge to the knowledge given by the senses. **Epicurean**—see note *ante*. **Such was.....**
epicurean—the idea of predestination as propounded by the ancient systems of Greek philosophy such as the stoics and the epicureans aimed at explaining the "*primæval mystery*" which should be able to account for the "miseries of life." The doctrine of Necessity is opposed to the doctrine of Free-will. The former states that man is not answerable for what he does because his actions are controlled by a force superior to himself. The doctrine of free-will lays down that man is master of his own actions and his choice to do good or evil is uncontrolled. **Rests upon**—is based upon. **Very.....foundations**—grounds which are of a substantially different character. **Surely—**—certainly; most decidedly. **Reliance upon**—dependence upon

Divine goodness—the graciousness of God Full—complete Be
 His world—trust in the belief that there is another life after
 this life terminates in a world different from this world Should—
 ought to Console him—comfort or ease him Under afflic-
 tion—when he is subjected to any great sorrow, when any great
 sorrow is inflicted on him Bear—endure Severer—more stringent,
 more difficult Supporting him—bearing him up Undercurrent
 of vexations—the troubles that affect his mind but which the world
 cannot see, hence the troubles that affect him secretly Is . . in
 —affects is to be found in Smoothest lives—the lives of people
 who lead most regular and tranquil lives.

Explanation—Most of the aids to contentment above suggested
 are merely superficial and though they may be of some use there are
 certain features of human existence which they cannot affect Even in
 heathen times more effective considerations than those I have mentioned
 above were sought The pagan philosophers could not resist the in-
 clination to look for, with the view of finding some great idea to rest
 upon—something that would quiet the longings of their hearts, some
 original cause which would be capable of accounting for the miseries
 to which mankind were subjected in this world. This inordinate desire
 to arrive at some explanation of this circumstance gave birth to the
 doctrine of Necessity which is a marked feature of such ancient systems
 of philosophy as the 'Stoic' and the 'Epicurean' Christianity is based
 upon very different grounds A Christian believes in the forgiveness
 of God which follows from his absolutely good nature and surely this
 belief ought to comfort him when he is overburdened with the weight
 of misfortune and of sorrow, and also when the petty troubles of this
 life, which are the common experience of everyone, crowd round him

SUMMARY

The object of this essay is to suggest some remarks by observing
 which one might be able to secure contentment The advice which
 the writer has to give may be shortly stated as follows —

1. You must realise that there is no such thing as unmixed good in this world.

2. You must not be over-sensitive about what others say of you because very few people know you thoroughly.

3. Measure the adverse criticism of others concerning you only by the worldly harm it does to you.

4. Do not expect more gratitude from others than your own benevolent acts deserve.

5. You must not expect from gratitude what love alone can give.

6. The consideration that few people only can estimate your character thoroughly, and that praise thoughtlessly bestowed is satirical, ought to console you.

7. We must not attach too much importance to sympathy.

8. You must not mistrust others.

9. Contentment abides with truth.

10. You must try to find fit objects to employ the intervals of life, for they are among the greatest aids to contentment which we can possess.

11. The heart requires, like the intellect, objects on which it can fasten itself.

12. You must not attach too great an importance to the events of this life.

13. Do not grieve until the time for grieving comes, which really arrives when nothing further can be done to prevent any matter.

14. The Christian doctrine of a future life and of Divine forgiveness are the best aids to contentment.

III.—SELF-DISCIPLINE.

Para. 1. Some danger—some fear of the possibility of. Self-discipline—the state of practising oneself in a certain way—i.e.,

to do certain acts Leading to—making one become Self-con-
 fidence—a state in which one is so sure of his own powers that
 he believes that he cannot do right Motives for it—the reasons
 which makes us undergo a course of self-discipline Poor—miserable,
 low base Worldly—pertaining only to the things of this world
 Has of—has succeeded in overcoming Bad habit—evil
 disposition of character, a tendency to do a particular kind of evil
 actions Evil disposition—inclination, forming part of one's
 character to do a certain kind of evil actions Sensations—feelings
 Exultation—rejoicing over the fact that he has conquered the bad
 habit Ought they not—should they not This is a rhetorical
 question i.e. a question so worded that it suggests its own answer
 To akin to—to be in nature like to, to be of the same kind or
 nature as Shuddering faintness—the giddiness and feeling of weak-
 ness which makes one tremble Survey—view; look upon Chasm—
 deep pit or *Lhud'* by the side of a mountain That avoid—
 which some one else had so directed his course that he had been enabled
 to avoid falling down it Recall to mind—recollect Doubtful ..
 struggle—a contest that was bound to have a fatal ending but in
 which he as one of the parties taking part in it, had come out as the
 victor, a deadly struggle in which he had been victorious The ..
 danger—the realisation of the full extent of the peril to which he had
 been exposed So apprehended—so thoroughly realised Danger
 —the peril to which we had been exposed Has overcome—we
 have got over it has been safely got over

Explanation—There is always some danger that self-discipline
 will lead to a state of self confidence, and this danger is all the greater
 when the reasons for which we subject our lives to a course of self-
 discipline are of a poor and worldly character, or the consequences to
 follow from it outward only and superficial But this one thing is
 certain that when a person has overcome a bad habit or evil disposition,
 his feelings at having done so should not be that of rejoicing merely,
 they should rather resemble in nature the trembling feelings produced

through fear of a man who has been guided to avoid a pit by the side of a mountain which he afterwards sees, or the feelings with which a man would recollect a life and death struggle in which he had managed to be the victor. One does not fully realise the extent of the danger in which he is placed until the danger is past.

Para. 2. Self-discipline.....self-knowledge—we cannot subject ourselves to a course of self-discipline unless we have come to know ourselves thoroughly; a thorough knowledge of self is an essential pre-requisite of self-discipline. How are we to train ourselves; what evils are we to uproot from our character, what elements in which we are now deficient should we make up—these questions we can only answer and act upon the answers at which we arrive when we know ourselves thoroughly. By a knowledge of self the author does not mean a knowledge of one's identity, but a knowledge of one's disposition and character. **May.....upon**—may be induced to determine to follow or adopt. **General**—i.e., having no reference to particular defects of character. **Course**—process. **Faint glimpse**—very indifferent and meagre acquaintance with; slight knowledge of. **Moral degradation**—the extent to which his moral nature has been debased or has degenerated from the recognised standard of normal fitness or goodness. **Contented**—satisfied. **With.....insight**—with the slight knowledge of his moral weakness that he is aware of. **His..... self-discipline**—the first thing that he should do if he wishes to subject himself to self-discipline. **Have some-thing**—require something. **Adequate**—full; sufficient for the purposes for which it is required. **Idea**—notion; conception. **The... disorder**—the degree to which his moral nature is debased or degenerated—how far his moral constitution is lowered in the scale of virtue. **The...matter**—the greater the minuteness of his self-examination to find out the extent of his moral degradation. **The better**—the better it will be for him—the more satisfactory will be the results at which he will arrive. **Probe**—examine thoroughly with a view to finding out all the short-comings in it. The word lit. means a medical instrument used by surgeons to

ascertain the depth and extent of a wound—hence the meaning above
His nature—his own disposition or character **Thoroughly—**
perfectly, must completely **Make use of—utilize** **What—the**
 degree, amount or extent of **Possess—have.** **To flattery—**
 to most cleverly turn their knowledge of themselves which they possess
 into a means of admiring their own excellences. **Amuse themselves**
 —entertain themselves **Fancying—imagining** **Such... are—**
 persons like themselves **Various—different** **Imaginary cir-**
cumstances—conditions which they conjure up in imagination but
 which do not really exist **For flatteries .. kind—in order that**
 he might be able to indulge himself in flatteries and fancies of this
 kind **Not . required—**we do not need to know ourselves very
 intimately, a very accurate and minute knowledge of ourselves is not
 required **His own nature—his own disposition** **For the**
purposes of self discipline—with the object of subjecting himself
to a course of self discipline **Strive—endeavour his best.** **The ..**
himself—all the facts in detail which may have any connection with
 the attributes or quality of his character, every fact relating to the
 specific attributes of his character **Shrink from—recede from ; try**
to evade or avoid **Telling it** **soul—acquainting himself**
 honestly with it—he must not disguise anything from himself—he
 must make himself thoroughly acquainted with all the defects of his
 character

[*Note*—The extract that follows is a quotation from Shakespeare's
 play of Hamlet, and is taken from the advice that Polonius, the old
 courtier, gives to his son Laertes]

To thine . . true—so act that your action may not be that of
 a hypocrite, act in the manner that you should do considering the
 traits of your character **One's own self is the totality that is made**
up of the different traits of character that distinguish or mark out any
particular person **It . . day—and then it cannot but be, and then**
 the result must be just the same as the night succeeding the day and the
 day the night **Thou canst ..man—you cannot be guilty of**

deceiving any one. A hypocrite by posing to be something other than what he is often deceives others who deal with him who take him to be of a character different from what he really is—had people known him in his true character they would have dealt with him very differently. It is because of this imposition practised on another that they are considered to be false to others.

Explanation.—Before one can discipline oneself one must know oneself. It is possible for a man to be induced to determine to act in a particular manner merely on obtaining a slight insight into his defects of character, but he should not remain contented with such a small degree of knowledge of himself. The first step that he should take in the way of disciplining himself is to make an endeavour to form something like a complete idea of the extent to which his moral constitution is in the wrong. The further he carries his enquiry in this connection the better; he must try to examine his own character and discipline thoroughly. Men often utilise such knowledge of themselves as they may possess to flatter themselves on their possession of good qualities, or to amuse themselves in fancying what such persons as they are would do under different imaginary circumstances. As a matter of fact one need not know much of his real character to indulge in flatteries and fancies of the above mentioned kind, but the person who desires to understand his own character and disposition with the object of subjecting himself to self-discipline, he must endeavour to learn the whole truth about himself, and he must draw back from admitting his shortcomings—he must be true to himself, and then, having cast aside all hypocrisy, he will also be true to others.

Para. 3 Old courtier—a man who had passed many years of his life at the court of the king of Denmark (according to Shakespeare's play). **Polonius**—the name of the old courtier in Shakespeare's play of Hamlet. Hamlet the prince (son of the king) of Denmark was to have married his daughter Ophelia. He was the father of Laertes who fought a duel with Hamlet at the end of the play. **Meant this**—intended his remark. **For**—to be a statement of. **Worldly wisdom**—

wisdom acquired through living for a large number of years in this world—wisdom acquired through experience of the world Construed—explained, understood Construed . . deeply—so explained or understood as to have a much deeper significance

Explanation—Polon us, the king of Denmark's old courtier, intended the preceding remarks to be a statement of his experience of the world and its ways but those remarks admit of a much deeper signification

Para 4 Imagine—conceive, form a mental picture of Thoroughly awake to—perfectly aware of Its . . danger—the peril to which it is exposed by reason of its moral degradation The whole man—all the activity the man thus morally degraded was capable of commanding Devoted self improvement—employed in the effort or endeavour to better himself At this—when this is the state of affairs Arises—comes into being Introspection—self examination Too limited—too restricted in character to be of any use too narrow Scrutinise—narrowly examine Each action—every act that we do As itself—as if it were something isolated—i.e., something that had no connection with the other acts and incidents of his life Independence and self originating—these words explain as if it were a thing by itself 'above Self originating—springing into existence without a cause The pain it gives—the pain it causes us because it shows or exposes to us all our defects The requires—the extent to which we have to make up our minds before we can undertake it Truthful—sincere Into our—of our Must be good—cannot but produce a good effect on us Until.. progressive—until the examination into our actions becomes minutes and further proceeds from one class of actions to another so as to leave out no sphere of activity or thought from its survey Its aim—the object of this self examination Investigate—examine into single cases But . principles—but to discover the general rules on which our actions are for the most part based, i.e., those general rules according to which we generally act

Thus, &c.—the author goes on to explain what he means by the preceding remarks by giving an example. **Upbraids us**—admonishes us ; blames us. **Conscience**—"the still small voice within"—the faculty that enables us to distinguish right from wrong. **Any particular**—any particular one, the expression individualises. Each instance of it—each time it recurs or shows itself. **Intense self-reproach**—very great self-condemnation. **Amendment**—improvement ; reformation. **To arise**—to result. **From.....regret**—from the remorse which we feel for our transgressions in the past. **Thecomes**—the occasion arrives for our putting our resolution to the test to see whether there has or has not been any reformation in our character. **Former**—which we felt in the past. **And saves us**—and prevents us from repeating our folly. **Before.....awakened**—before our conscience had upbraided us ; before our conscience had become alive to the quality of the act we were doing. **Where it is**—in what respect it is ; in connection with what specific element or feature it is. **Wrong in the heart**—have conceived a wrong view of things and so have been acting according to a wrong principle. **Done**—accomplished **Weighing**—examining. This word is metaphorical. Just as the weight of an object is found out by weighing it, so the quality of an act is known by examining it. **After what interval**—after the lapse of what period of time. **And whetherusual**—and whether the temptation to do wrong was the same as before or greater or less than before. **Dwelling on**—devoting our attention to. **Mere circumstances**—mere accidental conditions which accompany the act or under which the act is done. **The.....thing**—the essential matter **Fundamental**—essential ; primary. **Precept**—command. **Violated**—broken. **By.....question**—by our indulging in the particular habit which we have been examining. **That.....study**—we should try to understand the spirit of that command thoroughly. **Permanent amendment**—an improvement in our character that will endure.

Explanation.—From a mental picture of the soul becoming com-

pletely conscious of the peril to which it is exposed, and imagine the case of a man who under these circumstances is devoting all his energies to improving himself. In a case of this sort there often arises in the man a habit of examining his actions which is of too narrow a character—and that is so for the reason that he examines each action as if it were a thing by itself, as if it were independent and self-originating, and therefore his examination of himself does less good, possibly, than might be expected from the mental pain it occasions and the strength of mind to resolve to undergo it that is required. Any sincere examination into our actions must produce some good result, but simply for that reason we should not be contented with a self-examination that is not both searching and progressive. The aim of self-examination should not be merely to inquire into single cases, but rather to discover principles. Thus for instance suppose our conscience upbraids us for any particular bad habit. Every time an act prompted by that habit is repeated we regard ourselves with intense self-reproach, and earnestly desire that an occasion should arise for us to prove that we have really reformed our character because we feel sure that formation must result on account of the pangs of regret we have felt for our past transgressions. The event to test our resolution happens, and sometimes we remember our former pangs of regret and we are thus saved from repeating our former folly, but there is a likelihood of its being forgotten, and when it is forgotten our conduct is as bad as it had been before our conscience had been awakened. Now, in a case of this kind, we should begin at the beginning, and endeavour to discover what is wrong in the principle on which we act. We cannot undertake such an investigation by merely weighing particular instances, and noting the length of time which elapsed between it and its previous transgression, and whether on the occasion in question we were tempted to the same extent or more or less than on other occasions, instead of devoting our attention principally to mere circumstances of this kind, we should try and get at the substance of the thing so that we might be able to find out what primary command

of God we have been guilty of violating by indulging in the habit in question. We should, when we have found out what precept we have been violating, make it the subject of our study, and then we may hope to achieve a reformation of the habit which will be enduring and permanent.

Para. 5. Infinite toil—even a very great amount of hard labour. **Enable you**—make you able. **To sweep away a mist**—to clear a place of the fog that hangs over and envelops it. **Ascending a little**—going up a little height. **Youaltogether**—you may get clear of it completely by leaving it below. Cf. Goldsmith's *Deserted Village*.

“ Like some tall cliff that lifts its awful head,

· Springs from the vale and midway leaves the storm.”

A mist hovers at a certain distance above the ground, if we ascend a hill to a height greater than that at which the mist is hovering, we get into clear atmosphere again. So it.....**improvement**—the case is the same with regard to moral improvement—i.e., the reformation of our moral nature. **We.....habit**—we struggle hard to combat a bad habit; we fight hard to overcome a bad habit—just as we had expended “infinite toil with the view or object of sweeping away the mist. **Whichus**—which bad habit would have no power on us; which bad habit would not be able to enslave us. **If.....atmosphere**—if we lived in a world of loftier and nobler thoughts. The idea is that just as we can get out of a mist by ascending a little, so if we strive to think nobler and loftier thoughts—if we hold up before ourselves and strive to attain a nobler ideal of life—we shall attain the result which we desire much more easily than we should otherwise be able to do.

Explanation.—Even if you work ever so hard you will not be able to sweep away a fog that is hanging over a place, but you may get into clear atmosphere by going up a hill and thereby getting above the region where the fog prevails. It is the same with our moral improvement. We fight hard in order to overcome a bad habit,

but we do not understand that that habit would have no hold on us if we ascended into a higher moral atmosphere because we should then be in a region of loftier thoughts and nobler deeds

Para 6 Adding purposes—increasing the number of our good resolves **Nourishing**—developing, cultivating **Which** ... **placed**—which tend in the right direction **Combat**—fight against **Adopting**—following **Yielded**... **enemy**—given in to your foe **In** . **humility**—in a spirit of great humbleness **To** . **alliances**—to court the friendship of forces that were not assisting you before **Resist**—oppose **Gained**—acquired **Set** . . of it—devote your mind to those things to which you should devote your energies **Small**—trifling **Selfish ends**—selfish objects or purposes **Disgusting**—most objectionable **That** . **had**—that it had been possible for them to have

Explanation—I have heard it suggested by people that it is only by adding to our good purposes, and nourishing the effections that are rightly placed that we shall be able to combat the bad ones. The adoption of such a course will not amount to yielding to the enemy, but it will be like going in all humanity to form new alliances. By acting thus you will be resisting a bad habit with the strength which you will have gained in carrying out a good one. You will find, too, that when you set your heart on the things that are worthy of it the small selfish ends that used to be so dear to it will appear most distasteful and you will be led to wonder that they could have had such a hold upon you.

Para 7 Extend and deepen—enlarge—so as to comprehend a larger number of objects **Sympathies**—affections **Prejudices**—narrow views **Which** you—which have hitherto held **Will** away—you will be able to free your mind of them **Uncharitableness**—harshness in judging others. **Will** . **distasteful**—will seem to you to be thoroughly loathsome **Brought** . **it**—brought it into contact with **Feelings**—sentiments **Cannot live**—exist together

Explanation.—Similarly, if you enlarge the scope of your sympathies, the prejudices to which you have hitherto obstinately adhered will leave you and your former uncharitableness will seem to you to be positively loathsome, because you will have brought into contact with it feelings and opinions with which it cannot live.

Para. 8. A creature of—who is a being possessing. **Twofold nature**—attributes of two kinds. **Body and soul**—a corporeal and a non-corporeal element—*i. e.*, a bodily and spiritual element. **Nature**—constitution. **Engaged**—occupied. **In... concerned**—in every matter or affair that he takes any part in. **Enter into it**—be occupied or engaged in it. **Idol-worship**—the worship of mere form as distinguished from spirit. **Substitute**—place instead of. **Vain philosophy**—false or wrong manner of thinking. **Dispense with**—do away with. **All... self-discipline**—all these remarks are applicable to self-discipline

Explanation—Man, who is a creature of twofold nature, possessing both body and soul, should have both parts of that nature engaged in every matter in which he is concerned ; spirit and form should both enter into whatever he does. It is mere idol-worship to substitute the form for the spirit, but it is a vain philosophy which aims at doing away with the form. All these remarks are applicable to self-discipline.

Para. 9. See—observe. **Love to connect**—are fond of associating. **Outward circumstances**—external incidents or acts. **Good resolutions**—determination to act rightly. **On...year**—when they begin a new year. **Surrender of**—giving up of. **Alter their conduct**—change the general manner in which they are accustomed to act. **Are.....place**—have arrived at a particular place.

Note.—The author's shrewd observations should be noted. He has observed the ways of men most minutely and here states the result of his experience.

Thus—in this way. **Its feebleness**—its weakness to act according to resolution made. **Must.....conclude**—must not arrive at

the conclusion Support—help Naturally—instinctively Use
 less—unnecessary Turn—direct Right—correct May us—may
 help us—may be a source of strength to us by helping us Contend
 ing against—fighting, combating Far is it—it is very distant from
 Humility—humbleness To upon—to disregard To have—to
 possess The story—the ring which is spoken of in the *Arabian
 Nights* and regarding which there is a story Remind—bring to
 the mind of. Change colour—alteration in colour Want of
 shame—shamelessness The story is that a certain prince possessed
 a ring which changed its colour every time he did anything that was
 morally wrong Auxiliaries—external aids Partake of—are of
 the nature of Mechanical—external—having to do only with form
 and not with spirit Nature—character Than they can give—
 than they are capable of supplying or affording Serve as—answer
 the purpose, be. Landmarks—stones put up along a road to
 indicate the distance Progress—advance forward Of themselves
 —alone Maintain that progress—enable us to keep on improving
 ourselves

Explanation—Mark how most persons love to associate some
 outward circumstance with their good resolves—they determine
 when they begin a new year to give up a particular bad habit—they
 resolve that they will change their usual manner of acting as soon as
 they are in a particular place The human mind in this way dis-
 closes its weakness, but we are not to conclude from the above that
 the support the mind seeks is useless At the same time that we
 are to turn our attention principally to the acquisition of right
 principles, we cannot safely neglect any assistance which may
 strengthen us in contending against bad habits It is far removed
 from the spirit of true humility to look down upon such assistance
 Every one would be glad to possess a ring such as is spoken of in
 the *Arabian Nights*, which by changing colour, informed its wearer
 whenever he did anything that was wrong But all the same these
 external aids to doing what is right partake of a mechanical character,

and no more should be expected from them than what they can afford. It is true that they may serve as aids to memory—they may be useful as landmarks to indicate the extent of our progress, but they alone cannot enable us to keep up our progress in the direction of personal improvement.

Para. 10. It.....treat—we should regard in a similar manner ; we should adopt a similar or like attitude towards. **Prudential considerations**—considerations suggested by worldly wisdom. **We may**—it is allowable to us to. **Suggestions of prudence**—the counsels given us by worldly wisdom. **An aid to**—assisting us in regard or respect to. **Rest.....them**—depend entirely or absolutely on them. **The...them**—such use of them as we should make ; proper use of them. **They do.....matter**—they do not affect or touch the bottom of the subject. **Enable**—empower. **Rule**—control. **Heart**—desires. **Change**—substitute ; put in the place of. **Evil passion**—bad desire. **Not.....enough**—not sufficiently powerful. **Change.....nature**—alter his disposition.

Explanation.—We should look upon what are called prudential considerations in a similar light. What worldly wisdom has to suggest to us may be useful in assisting us to discipline ourselves, but we should not depend upon it altogether. On the one hand whilst not failing to make due use of them, we should always at the same time bear in mind that they do not go to the root of the matter. Worldly wisdom may enable a man to conquer the world, but it is not powerful enough to enable him to control his own will—it may enable him to substitute one bad habit for another, but it cannot enable him to alter his disposition.

Para. 11. **Constant source of invigoration**—an incessant means to stimulate. **Thoughtless praying**—the mere formal praying which consist in uttering certain set words. **Which.....custom**—which people indulge in for the sake of mere form or conventionality. **Sincere**—genuine. **Intense**—keen. **Watchful**—wakeful ; on the alert. **Really would have**—earnestly desires to possess. **Praying**

.. forgiveness—praying that he might be blessed with the possession of a forgiving nature. He is disposed—he is sincerely inclined. To give up—to abandon. Luxury of anger—the pleasing feeling of being angry towards others, the delightful feeling of venting our anger on others. What . is—how hollow the act of praying for a forgiving spirit is when we are not ready to forego 'the delightful sensation of being able to vent our anger on others. In... Creator—in the sight of God. Telling off—repeating. Repeating—saying. To . of it—to get to the end of his prayer. Indifferent...meaning—not caring about what the meaning of his prayer is.

Explanation—Praying is a very potent factor in furthering self-discipline, not however, that thoughtless praying which is a matter of mere conventionality, but praying which is sincere, intense and watchful. A man should ask himself whether he sincerely wishes to have the thing he prays for, he should reflect that whilst he is praying for the blessing of a forgiving disposition is he really prepared to give up indulging in the delightful sensation of venting his anger on others. If he is not so prepared he must realise what a horrible mockery his prayer is. It is most hollow to repeat a prayer like a child does his lesson and long all the while to get to the end of it, knowing all the time that he is in the presence of God.

SUMMARY

Para 1. There is always a danger of self discipline leading to a state of self-confidence, particularly when the motives that lead us to subject ourselves to it are of a poor and worldly character.

Para 2. Self-discipline is based on self knowledge.

Para 3. The force of Polonius's remarks emphasised.

Para 4. The introspection necessary for self-discipline must aim at ascertaining what is wrong in the principle on which we act.

Para 5. In order to thoroughly overcome our vicious habits we must ascend into a higher moral atmosphere.

Para. 6. We can only combat our evil habits by adding to our good purposes and nourishing our affections.

Para. 7. One's prejudices disappear when he extends or enlarges his sympathies.

Para. 8. Both a man's body and his soul should be engaged in everything that he does because he is a person of a twofold nature.

Para. 9. It is the most usual thing with men to connect their good resolves with some outward circumstance.

Para. 10. Prudential considerations are no more than external aids to conduct.

Para. 11. Prayer is a constant source of invigoration to self-discipline—but the prayer must not be thoughtless and entirely regardless of circumstances.

IV.—ON OUR JUDGMENT OF OTHER MEN.

Para. 1. These—our judgments of other men. Lightly—without due consideration. Wrong—do an injury or harm to. Those—the people. Whom we judge—on whom we pronounce judgment. Soattering—circulating. Such ..abroad—such matter damaging to the character or reputation of others. Endow—give a vitality to. Unjust thoughts—wrongful thoughts. Life.—vitality. Whichaway—which we cannot deprive or divest them of after once having given it to them. Become—acquire the character of. False witnesses—witnesses who tell falsehoods. Pervert—change or alter the general course of. In general—at large. To..... fidelity—to give a truthful account of. Least portion—smallest element. Entangled nature—our intricate disposition. That,.....him—with or by which he is moved in life. Would.....matter—would be a most difficult affairs. Feels—realises. At hazard—at random. Properties—qualities. Weed—some wild plant. Figure—figure drawn to illustrate a problem or theorem. Geometry—the science

regarding the form and dimensions of objects which the Greek mathematician Euclid propounded Will forth—will advance. Guesses—conjectures. About the—regarding or concerning the Character—moral disposition Brother man—fellow being As if—just as if Fullest—most perfect and complete. Authority—justification For saying—to vouch for the truth of all his statements

Explanation—If we form judgments of other men without paying due regard and consideration to all the features associated with so doing we do an injury both to ourselves and to those whom we judge. In circulating reports respecting others we give to our prejudiced and unjustifiable judgments a vitality which we cannot subsequently divest them of, and we become as it were false witnesses to misdirect the opinions of men in general. There is scarcely a man who does not realise that to describe with accuracy the intricate nature of which his disposition is composed is no easy matter. And at the same time the very same man who feels thus, and who would be ashamed of talking at hazard about the qualities pertaining to a flower or to a weed, or of some figure in geometry, will put forward his guesses respecting the disposition of his fellow man as if he had the most complete authority and justification for all that he was saying.

Para 2 We are not wont—we are not accustomed, it is not our usual custom or practice. Make—pass. Rash—not duly considered. Receive them—accept them. Obliging credence—an attitude of belief which pleases others. From man—when we hear them from some other person. Chance—happen. Such ... blameless—belief in the statements of others to such an extent is most blameworthy. Too seriously—too earnestly. Dangers—peril involved in. Taking upon trust—believing merely because some one else has said so, believing on the mere word of another person. Off hand sayings—statements made without due thought and consideration. Positive guilt—the downright wrongfulness.

Uttering—expressing. **As.....own**—as if we ourselves had honestly and sincerely arrived at them. **Assayed**—tested; proved. **By our observation**—by our personal experience. **How much**—to what a great extent or degree. **Slight**—small. **Grounds**—reasons. **Uncharitable judgments**—unfavourable opinions we form regarding others. **To.....name**—to which we subscribe our name; which we allow to pass current under our name. **By.....them**—by the mere fact that we hear them from others and circulate them. **Even if we**—even should we. **Repeat**—tell to others. **Good reason**—good grounds. **We should be**—we ought not to be. **In no hurry**—in no very great haste. **To.....forward**—to urge them with any great force. **If they.....condemnation**—if they are of such a kind as to attach blame to any one; if they are of such a character that they attach blame to any one. **Maxim**—rule; a short pithy saying embodying some moral truth. **Of this kind**—relating to this subject. **Thomas a Kempis**—a famous divine of the middle ages and the author of a number of excellent works on moral subjects.

Explanation.—But it may be the case that we are not accustomed or habituated to making such inconsiderate remarks ourselves, that we are only pleased to receive them with the most obliging credence from others whom we may chance to meet with. Credulity to such a degree or extent is most blameworthy. We cannot think too seriously of the danger of taking on trust these random sayings of others and of the positive guilt of uttering them as if they were our own, or had been proved by our own observation. We should be greatly ashamed if we knew the slight grounds of some of those uncharitable judgments to which we lend the influence of our name by repeating them. And even if we repeat only such things as we have good reason to believe, we still ought to be in no hurry to put them forward, specially if they are sentences of condemnation. Thomas a Kempis has a maxim in his work to this effect.

Para 3 Quite character—which are evident at the very first glance at a man's character, which we come to know as soon we look into a man's character **Obvious—evident—which can be seen as soon as they are looked into** **Being** world—being at all times before the eye of the world **Offer—present** **Plenty of materials—sufficient data—the observation of a sufficient number of incidents to enable them to arrive at some positive conclusion regarding their character** **Circumstances—incidents, Fairly—justifiably** **Induce you—persuade you** **Place credence—repose trust or confidence** **In opinion—in some widely expressed view or notion respecting others** **Verifying—testing the truth of** **In any way—by any means. For yourself—in order to satisfy yourself** **Suffer—allow** **To be carried away—to be thoroughly induced** **At once—immediately** **Current sayings—sayings or things that are circulated or rumoured about one** **Conduct—action** **If you . mob—if you are so carried away you are only helping to add to the number of persons who circulate false or unfounded reports regarding others** **Consider—think for a moment** **Sayings—reports or statements. Embody—represent at all accurately** **Go far—go any length** **Exhaust—examine from all points of view** **A part—a particular aspect or feature of the person's character** **Faithfulness—accuracy** **Give indications—point out elements or aspects. Shrewd—clever** **Impartial—who does not unjustly lean towards any particular person or party** **Deduce—draw** **True conclusions—correct results. Sayings—remarks. Prominence—importance. May impressions—may induce people to arrive at** **very incorrect conceptions respecting or regarding them** **How** **them—what large number of these impressions or opinions. Formed—based** **Opinion—view** **Forward thinkers—people who so far as the character of their views are concerned are ahead of their times**

Explanation.—There are certain things which appear upon the surface of a man's character—there are also certain facts that are

obvious in every man's conduct—and there are persons who being much before the world, offer plenty of materials for judgments being passed regarding them. Such circumstances as these may justly induce one to repose trust in or believe a general opinion, which, however, you do not possess the means of verifying, or testing its truthfulness—but one should not in any case permit himself to be carried away by rumours that are circulated respecting another's character and conduct. If you do so you are assisting in the formation of a mob. Consider what these sayings are—how seldom they are a true representation of the person discussed—or deal in an exhaustive way with the character of the person concerned, and this more particularly so if the subject of discussion concerns one's conduct. It is well if they describe a part with faithfulness or give indications from which a clever and impartial thinker may deduce some true conclusions. Again, these sayings, may be true in themselves but false impressions may be created by the prominence given to them. Besides, how many of them must be formed upon the opinions of a few persons, and it is possible that those would be forward thinkers.

Para. 4. You feel—you realise. Would.....mistakes—would be liable to commit errors. To form—to arrive at. Independent judgment—a judgment formed by yourself without assistance or aid from any one else. Too readily—too quickly. General opinions—the views that are circulated at large respecting any one. Are free from—have not attaching to them. Such mistakes—mistakes of that kind. Appear.....made—seem to you to be made. Great many—large number of.

Explanation.—You realise that if you had to arrive at a conclusion in a matter of this sort you would be liable to make mistakes of all kinds; you must not too readily suppose that the general opinions which you hear are not free from the liability of such errors simply because a great number of people concur, as you think, in making them.

Para 5 If. analyse—if we undertake to examine. Various opinions—different opinions. We ... character—we hear reported of men There .. many—it must necessarily be that there will be many Formed wrongly—based upon an erroneous ground Sincerely—genuinely Imperfect information—incomplete knowledge regarding or respecting others. Erroneous reasonings—a fallacious system of reasoning—a mode of reasoning or arguing from premises to conclusions which involves fallacies Others—other judgments formed of other men Simple result—direct outcome Prejudices—preconceived dislike Passions—strong feelings. Humour—disposition to act in certain particular ways And .. ingenuity—and sometimes these expressions of opinions will be nothing more than the outcome of their cleverness, and so founded not upon fact but upon a perverted intelligence Grounded on—founded or based upon. Total—absolute Arise from—are the consequence or result of Imperfect hearing—an incorrect or partial report of the qualities of a character Entire mistake—absolute error as regards the qualities of one's character Report—representation Matter—affair To convey—to communicate to others. With .. accuracy—with any degree of correctness. The careless things—the remarks that are made without much consideration General conversation—every day social converse on topics of interest to the public generally Have weight—seem to be regarded as being as trustworthy Head . considered—had been stated or expressed after due thought and consideration had been paid to them Various causes—different considerations. Combined—united The result is—the consequence or outcome is. Gets abroad—is freely circulated among others After .. method—on erroneous lines Prejudiced persons—persons who are prejudiced against him—people who are unfavourably disposed towards him. False—incorrect Facts—actual circumstances. Inflated by folly—enlarged to inordinate dimensions by foolish people Blown .. idleness—circulated widely by people who have no definite occupa-

Para 5 If analyse— if we undertake to examine. Various opinions—different opinions. We ... character—we hear reported of men. There many—it must necessarily be that there will be many. Formed wrongly—based upon an erroneous ground. Sincerely—genuinely. Imperfect information—incomplete knowledge regarding or respecting others. Erroneous reasonings—a fallacious system of reasoning—a mode of reasoning or arguing from premises to conclusions which involves fallacies. Others—other judgments formed of other men. Simple result—direct outcome. Prejudices—preconceived dislike. Passions—strong feelings. Humour—disposition to act in certain particular ways. And ingenuity—and sometimes these expressions of opinions will be nothing more than the outcome of their cleverness, and so founded not upon fact but upon a perverted intelligence. Grounded on—founded or based upon. Total—absolute. Arise from—are the consequence or result of. Imperfect hearing—an incorrect or partial report of the qualities of a character. Entire mistake—absolute error as regards the qualities of one's character. Report—representation. Matter—affair. To convey—to communicate to others. With accuracy—with any degree of correctness. The careless things—the remarks that are made without much consideration. General conversation—every day social converse on topics of interest to the public generally. Have weight—seem to be regarded as being as trustworthy. Head ... considered—had been stated or expressed after due thought and consideration had been paid to them. Various causes—different considerations. Combined—united. The result is—the consequence or outcome. Gets abroad—is freely circulated among others. After method—on erroneous lines. Prejudiced persons—persons who are predisposed against him—people who are unfavourably disposed towards him. False—incorrect. Facts—actual circumstances. Inflated by folly—enlarged to undated dimensions by foolish people. Blown idleness—circulated widely by people who have no definite occupa-

tion to engage their time and their energy, and so make this mischievous practice a sort of pastime.

Explanation.—If we undertake to examine the different opinions we hear of men's character and conduct, there must be many which are wrongly formed though they are sincere enough so far as they go, the cause of their error being imperfect information or erroneous reasoning. Other opinions regarding the character of others will be met with which will simply be the outcome of the prejudices and passions of the persons forming the judgments, of their humours, and sometimes even of their ingenuity. There will be others grounded upon total misrepresentations which arise from imperfect hearing or from some entire mistake, or from a report being made by a person who understands so little of the matter that it was not possible for him to convey, with anything like accuracy, what he heard about it. Then there are the careless things which are said in general conversation, but which often have as much apparent weight as if they had been well considered. Sometimes these different causes are united; and then the consequence is, that a view of some man's character and conduct is expressed and circulated, which is formed in accordance with a wrong process, by persons who are unfavourably predisposed towards him and based upon a false statement of facts in regard to or in connection with a matter which they cannot possibly understand, and this is then left to be exaggerated by foolish persons and circulated by those who have no other or more engrossing occupation in this world.

Para. 6. Excellent passage—a passage expressive of great wisdom **Upon.....subject**—on this subject; concerning or regarding this subject. **Where**—in which. **The.....men**—the good or bad reputation which men acquire by reason of what others say respecting them. **In.....measure**—to a great extent. **Mean people**—low, base people. **Who.....stories**—who take their tales. **From.....family**—from one house to another. **Propagate**—circulate. **Very fast**—with great rapidity. **Like little insects**—small insects

propagate the r species very fast, i e., they multiply very quickly.
 Lay apace—lay eggs in large numbers and after very short intervals of time. The faster—the smaller they are the quicker do they lay their eggs. Very few—this is emphatic and lays stress on the extreme fewness of the number. The .. will—have the means at their command and the inclination. Ability—intelligence. To truly—to give or present a correct view of matters, to state things correct, to give a truthful version of affairs. Before passed—before we pass judgment on others before we give expression to an opinion regarding the action of others. Weighed—thoroughly considered. Yet—because they are of such a nature or character. Who is concerned—whose conduct or character we are considering or reviewing. He views—his opinions may differ from our own. And things—and his mode of looking at things may be very different from our own. His have—those who presume to pass judgment on his character and conduct have. May be a breast—may be matters that are not divulged by him to others so that others are quite ignorant on those points. Censurer—the person passing an adverse judgment on him. Notwithstanding men—though there are men of this kind who keep such considerations secret within their breast. As infallible—as if they were not capable of committing a mistake as if they were beyond the possibility of entertaining an erroneous view. May opinion—may himself have made a mistake in arriving at the opinion that he holds. Judge—pronounce. In truth—in reality. Right—the proper thing to do.

Explanation—Wollaston in his '*Religion of Nature*' has an excellent passage on this subject in which he says that the reputation whether good or bad, which attaches to men depends to a great extent on the work of base low minded people who circulate their reports regarding one from house to house and carry their tales with great rapidity the meaner they are the more rapidly will they do so, just as the smaller the insect is the faster will it propagate

its species. There are a very few men indeed who have the opportunity and the will and the ability to give a correct version of affairs. Besides the matters of fact themselves there are many other things which must be known and ought to be considered before judgment is passed on others, but these are the very considerations that can scarcely ever be known except to the person himself regarding whom the judgment is to be formed. It is quite possible that his views and his conception of affairs are different from those of the persons who presume to pass judgment on him; it may be that what he understands, what he feels, and what he intends may be known to himself only. Or it may be, that the person who passes the unfavourable judgment on others, knowing that there are people of this kind in this world, may be himself mistaken in his opinion and may judge that to be wrong which really is right.

Para. 7. Have.....others—are sufficiently imaginative to understand the wrong impressions under which other people labour. **Look at—view; estimate. Prejudices—predispositions. But their own**—except those which they themselves are affected by. **It..... say**—it would be more correct to state. **Are.....of**—are accustomed to. **Employing their imagination**—making use of their faculty of imagination. **In.....charity**—to entertain a kind or lenient view of the conduct of others. **Require.....aid**—require the assistance of their imagination which acts like a magic spell. **To.....air**—to give a glorious aspect to their hollow plans and schemes. **To.....along**—to enable them to fancy that they are proceeding along. **Fancied**—imagined, but which do not exist in reality. The idea is that of imagined schemes and plans which are to exalt one to a high position in this world. **Triumphal procession**—a procession indicative of the achievement of some great military victory accorded to Roman generals as a mark of honour in recognition of the service rendered by them to the State—hence their imaginary visions of success attained by them in this world.

Play part—occupy so important a position **To battles**—to get over difficulties and obstacles in the way without any contest or effort **Without effort**—without any endeavour on their part **This...** for—it is for objects or purposes of this kind **They do**—they cannot spare any portion of their imagination **For charity**—to take a kind and lenient view of the actions and character of others **Do charitably**—do take a lenient view of the conduct of others **Speak out**—give expression to their views **For stupid**—out of fear that they will be regarded by others as being silly **Credulous**—capable of being too easily induced or persuaded to believe the good that is said regarding others

Explanation—There are very few people who can thoroughly understand the precise attitude with which other persons regard affairs or estimate the actions of others with any prejudice other than those with which they are themselves affected. It would, perhaps, be more correct to say that few people are in the habit of employing their faculty of imagination in the service of charity. Most persons require its magic aid to build their castles in the air, to take them along those fancied triumphal processions in which they themselves play so prominent a part to overcome their difficulties without a contest and to make them virtuous without any exertion on their part. It is for purposes such as the above that they call in the aid of their imagination they cannot be persuaded to employ it in the cause of charity. And it sometimes happens that even when men think charitably, they are afraid to give expression to their views lest others should regard them as being silly or credulous.

Para 8 Considering—discussing the subject of **Danger**—the risk of error **Adopting**—accepting without examination and circulating them as if they had been independently formed by us **Current saying**—reports that are commonly circulated by people respecting others. **In detail**—minutely **Forming**—arriving at **Original opinion**—view arrived at by ourselves, opinion which we have arrived at independently of what other people have said

If.....men—if we do not know the men ourselves ; if the men respecting whose character we have to form an opinion are not personally known to us **Of.....speak**—regarding whose character we pronounce an opinion **Exactness**—precision. **The.....fudge**—the facts on which our opinions are based. **A little thing**—a very small matter ; a very paltry affair. **When motives**—when we proceed to examine the motives that induced a person to act in a particular way or to do a certain thing. **Report of a transaction**—the statement given of a transaction. **Represents**—states. **No better than**—not more accurately or correctly than. **Laboured variation**—the flourishes added to a tune by the laboured efforts of a musician. **The simple air**—the unadorned tune. **Shakes and flourishes**—variations and changes of tune. **Recognised**—known as being his own composition. **The...it**—the person who composed the original air or tune. **How...ensure**—how can we guarantee ; how can we be positively certain. **Rightly interpret**—correctly estimate or understand. **Exactly**—correctly. The meaning is, that though we may know precisely and correctly the acts that may have been done or the incidents that may have happened, we even then cannot be certain that we, in estimating their quality, are putting the right meaning on them. **One.....self-interest**—we always attribute a man's actions to some extent in the first place to self-interest, and we are inclined to explain them by that principle. **Nature and fortunes**—disposition and situation. **What is his interest**—in what his self-interest really lies ; what it is to his own interest to do. **It.....be**—what he may deem it to be to his own interest. **Fancies**—notions. **Wilfulness**—obstinacy. **Every...with**—at all times stand in the way of. **Override his interest**—make him do what is opposed to his self-interest. **Know**—realise. **Conceal it**—disguise or hide it. **Inventing**—coining. **Motives, &c**—motives which he will put forward as being dictated by self-interest. **To account for**—to justify ; to explain. **Has.....do**—is bent upon doing ; has made-up his mind to do.

Explanation—So far the danger of adopting as our own opinions that are circulated about the character or conduct of others has been discussed, but suppose we consider minutely the difficulty of forming an original opinion on these matters, more particularly if we have not a personal knowledge of the man whose character or conduct we undertake to discuss. In the first place, we seldom know with sufficient precision the facts upon which we base our judgment, and a very trifling matter may alter the state of affairs considerably when we proceed to examine the question of motives. Again the report of a transaction is likely to represent the real facts not more faithfully than a laboured variation does the simple tune which becomes so transformed that even the composer of the tune, can hardly recognise it. One of the first motives which we generally look for is self interest when estimating the conduct of others, but we scarcely ever have so full and complete a knowledge of another's disposition or situation as to be in a position to decide in what his interest lies, much less can we determine what appears to him to be his interest. Besides these considerations we must remember that a man's fancy, his envy and his wilfulness will in many cases override his interest. This fact the man will understand himself and will generally endeavour to conceal it by coining motives of self interest to justify his doing that which he has made up his mind to do.

Para 9 It...be—it is most desirable that we should be. Impressed with—convinced of. Sense— notion, realisation in ideas. Judge... must—the conditions and circumstances of life are such that we cannot do without judging others. Sometimes... hastily—and sometimes we are called upon to form our opinions within a very short space of time. The purposes... it—the conditions under which we live require that we should do so. More and... materials—faller and more reliable data. Are.... of—know about. Recondite—abstruse, hidden from the mental conception. Deep-seated—profound. They... surface—these data that we have for

forming judgments of others often are obtainable only from the mere superficial incidents of their conduct. **Primary character**—the simple and plain disposition. **Discernible**—to be seen. **Trifles**—trivial acts. **Then he acts**—in doing actions which are of a trifling character. **Unconsciously**—without being distinctly aware of what he is doing. **Method of**—the manner in which we. **Observing**—noticing ; marking. **Testing**—estimating. **Just knowledge**—accurate knowledge—a knowledge of another that is not accurate and correct can never be just. **In.....depends**—depends to a great extent. **By a.....him**—by talking with him for a little while ; by holding a short conversation with him. **Faithful outline**—an accurate and detailed written account. **His history**—the events of his life ; the course of his life. **Important**—those in which he has played the most prominent part. **The most.....man**—a man's most important actions may be far from being those which will give another a correct insight into his character ; i. e., may be far from being those which are most distinctive of his character. **They.....of**—they will most probably be the outcome of ; they will most probably follow from. **Many things**—many other considerations. **His nature**—his disposition pure and simple. **To.....that**—to be able to form a correct estimate of one's character. **I doubt, &c.**—I think that, &c. The writer advances this statement as being problematic only. **Good portrait**—faithful picture. **Most prominent**—most important ; most striking. **Express**—disclose. **Much of their nature**—the principal qualities of their disposition. **Manners**—ways of acting. **Appearance**—expression of face. **General bearing**—their usual manner of behaviour. **Should.....loss**—should not be able to find out. **Make.....minds**—form some definite idea ; arrive at some definite conclusion. **To.....with**—to behave towards ; to treat.

Explanation—We ought to thoroughly realise how difficult a matter it is to judge others, but the conditions of life require us to judge others and that, too, sometimes in a very short space of time. We, however, sometimes have ampler and more reliable data

for judging others than we are aware of—these data must not be conceived of as being always deep-seated or abstruse—they often lie on the very surface of the man's personality. Indeed the elementary character of a man is especially to be seen in trifles, for he then acts as if it were unconsciously. Our just appreciation of a man's character depends on the mode in which we observe and test these trifles. One may learn more about a person by talking with him for a short while than by going through the biography of his life. Generally, the most important actions of a person's life are not those which are most distinctive of his personal character because they will in all probability have followed from many other considerations besides his mere character. It is possible that one may learn more about a man's character from a faithful picture of him than from two or three of the most important and conspicuous actions of his life. In fact we should not be able to make up our minds as to how we should deal with others if men did not give some indications of their disposition in their manner, the expression of their face, and in their general mode of acting.

Para 10 In others—when we undertake to form a judgment regarding others. It is important—it is most essential. Distinguish—to differentiate between. Parts—features, qualities. Are discernible—can be easily known. Which.. observation—which it requires a great deal of observation of the man to find out. In the intellect—in connection with the intellectual qualities, as regards the intellectual qualities. We perceive—it is easy to discern we can easily find out. Wit—the faculty of associating ideas in a new and ingenious, and at the same time natural and pleasing way expressed in suitable language. As an instance of polished wit may be mentioned the essays of Addison. Acuteness—sharpness of mind, cleverness. Logical power—the power of correct reasoning. It.. judgment—it is a much more difficult matter to discover whether he is possessed of the power of judgment. If man—and one must have marked and examined the

man very closely before he can find out. **Is a result of**—is the outcome of. **High**—of a very lofty character. **Intellectual**—relating to the mind. **Qualities**—attributes ; traits.

Explanation.—In judging of others it is important to distinguish those parts of the character and intellect which are easily ascertainable and knowable from those which require a great deal of observation. So far as the intellect is concerned we soon perceive whether a particular man has wit, acuteness, or logical power. It is not easy to discover whether he has judgment, and it requires some study of the man to ascertain whether he has practical wisdom ; which, indeed, is the outcome of high moral, as well as intellectual principles.

Para. 11. In the.....nature—so far as one's moral nature is concerned. **We.....detect**—we are soon able to discover or find out. **Selfishness**—regard only for oneself. **Egotism**—a regard or consideration for oneself only. **Exaggeration**—an enlarging upon the general condition of things. **Carelessness about**—indifference with regard to. **You.....things**—you may discover its existence in numberless trifling and unimportant matters. **It.....conclusion**—it is very difficult to arrive at a correct decision. **Temper**—disposition. **Seen.....him**—known him thoroughly ; acquired a complete and thorough knowledge of him. **Tastes**—likes and dislikes. **Some...surface**—some of them will be visible on the very face of them. **For there.....people**—for most persons have a sort of natural hesitancy. **In.....of**—in connection with the subject of discussing. **They.....best**—they are most in favour of. **A hard matter**—a most difficult matter. **Nations.....feelings**—a great difference exists among nations regarding the manner in which they give expression to their feelings, i.e., different nations express their feelings in different ways. **How much more**—what a greater degree of difference there must exist in the case of.

Explanation.—As regards one's moral disposition, we soon detect selfishness, egotism and exaggeration. Indifference as regards truth

is a matter that is soon discovered. It is possible to detect it in a thousand small matters. On the other hand it is very difficult to come to a right conclusion about a man's temper until you have come to know him thoroughly. As regards his likes and dislikes, some will be discoverable easily as lying on the surface, others will not be so discoverable and this is so because most persons entertain a certain reserve about speaking of the things they like best. Further, it is always a most difficult matter to understand aright any man's feelings. Nations differ widely in their modes of expressing feelings—much more so must individuals do in regard to the same matter.

Para 12 Particularly liable—more liable than in other cases or instances. **To others**—to make mistakes in judging of others. **Disposed**—inclined. **We are all**—every one of us is. **Dislike**—take objection to. **Disproportionate merits**—which is out of all proportion to what they actually or really deserve. **By kind**—by holding out to us claims to distinctions which they do not or ought not to possess. **Apt to fancy**—likely to imagine. **They**, us—they look down upon us. **All the while**—all the time. **Court**ing our admiration—doing their best to please us so that we may express our admiration of what they do. **There** outwards—there are people who expose the worst aspects of their character to the view of the public. **They** vanity—they act in a manner which is repulsive to the vanity in our character or disposition. **They** fears—they make us afraid of them. **Under** influences—under these conditions or circumstances. **Scornful man**—a man possessed of a scornful disposition. **Tender hearted**—possessed of a soft or feeling heart—i.e., a heart that entertains kind and sympathetic feelings for others. **Assuming man**—a man that puts on airs—a man that pretends or presumes or puts himself forward to be what he is not. **Longs** popular—desires most ardently to be popular, i.e., a favourite in the society in which he moves.

Explanation—In certain cases we are particularly liable to err in judging others. Thus for instance, we are all disposed to dis

like in a manner proportionate to their demerits, those who offend us by putting forward pretensions of any kind. We are apt to fancy that they despise us; whereas, all the while, perhaps, they are only courting our admiration. There are a class of people who wear the worst part of their characters outwards; they offend our vanity; they arouse our fears; and under these influences we fail to bear in mind the consideration that many a man who is of a scornful nature is at the same time tender-hearted, and a man who seems to be of an assuming disposition, is really only a person who longs to be popular and to please.

Para. 13. Characters—dispositions; persons having dispositions. **Kind**—nature. **Are.....measuring**—have not the means of estimating or understanding. **Appreciating**—estimating aright. **Who.....humour**—who is not himself of a humorous frame of mind. **How.....him**—what a difficult matter it is for him. **To.....has**—to rightly appreciate the character of a man who is humorous.

Explanation.—In the next place there are persons possessing characters which are so different from our own that we have not or do not possess the means of measuring and appreciating them. For instance, a man who is not humorous himself has great difficulty in properly understanding one who is.

Para. 14. Of all the errors—among all the kinds of mistakes. **Worst**—most censurable kind. **Who are.....us**—who are most closely related to us. **About them**—regarding them. **Apt.....behaviour**—liable to behave towards us. **Expect**—Sc. to receive from them. **Cannot.....them**—cannot enter into their feelings, or cannot understand their manner of thinking and feeling. **And so**—and therefore. **Move.....mist**—go through life utterly ignorant of each other. **Think**—are under the impression. **Understand**—know the disposition or character of. **Interchange**—exchange; hold. **Discourse**—conversation. **But.....market-place**—except such conversation as concerns business matters. **Players**—actors.

Who . words—who are acting a part that is already written out for them. To ... out—to be laboriously and slowly repeated Stage gestures—the movements of the body and limbs that accompany the delivery of a speech on the stage when acting a part Affection—feeling, emotion Deem mad—consider themselves little better than mad Say us—speak out openly to us Anything . . . own—anything of what they actually or really felt

Explanation—Some of the worst of all the errors we make in judging of others are those which are made in connection with our judging those who are closely related to us. They believe that we have entirely made up our minds about them, and are apt to show us only that kind of behaviour which they think we expect. It is also possible that they are afraid of us or that they have made up their minds that we cannot sympathise with them. And so we go through life not understanding each other and talking about things that do not exist, i. e., about unrealities, as if they were existing, concrete beings and we believe that we understand those who never indulge in any conversation with us except the talk of the market place, or if they do so it is only like actors acting a part on the stage, which is already written out for them and which they are only required to laboriously and slowly repeat accompanied by those movements of their limbs which are a characteristic of acting to express different emotions. Such persons would deem themselves quite mad if they were to truthfully state what they actually felt or believed.

SUMMARY

Para 1 In forming our judgments of others lightly we harm or wrong both those whom we judge and ourselves, because by giving currency to wrong opinions, we give them a vitality which we cannot afterwards take away.

Para 2 The credulity which induces us to accept current opinions respecting others without due inquiry into them is most blameworthy.

Para. 3. In no case should one permit himself to be carried away by the current sayings about men's character and conduct though the man may be very much before the world.

Para. 4. Since independent opinions formed by you are likely to be wrong, those formed by others are not likely to be more correct.

Para. 5. Incorrect or incomplete information respecting the character of others, as well as incorrect reasoning, leads us to form wrong opinions respecting others. Then the circulation of these unfounded opinions by idle and silly people does further harm.

Para. 6. Wollaston has remarked that the good or bad repute of men depends on a great measure upon mean people who circulate their views with great rapidity.

Para. 7. Few people have enough of imagination to enter into the delusions of others or to look upon the actions of others with any prejudices but their own.

Para. 8. It is very difficult to form an independent opinion respecting or regarding those whom we do not know personally.

Para. 9. The conditions of life constrain us to judge others, and that often very hastily, but we must always bear in mind the difficulty of doing so.

Para. 10. We should, in judging of others, always distinguish between those traits of character that are easily discernible from those that require much observation. It is easy to perceive whether a man has wit, acuteness or logical power, but not whether he possesses judgment or practical wisdom.

Para. 11. In the moral nature we can soon detect selfishness, egotism, exaggeration and a general carelessness about truth.

Para. 12. People who offend us by pretensions of any kind are particularly liable to be misjudged by us.

Para. 13. Some characters we cannot understand at all because we possess no measure for estimating them.

Para 14 We are liable to make the worst mistakes in judging of those who are nearest to us, and they are, on their part, liable to act towards us as they think we expect that they will, hence a double misunderstanding takes place

V.—ON THE EXERCISE OF BENEVOLENCE

Para 1 With .. them—having on all sides of them objects in connection with which people could most extensively exercise their benevolence **Consume**—pass **Largest .. existence**—the greater part of their lives. **Acquisition**—acquiring, earning **Sighing**—longing **Opportunities**—chances. **Advancement**—betterment of their position in the world, improvement of their worldly position **Dotting over**—brooding uselessly over **Some sorrow** some cause or occasion for sorrow, the brooding over which will be of no avail to them Note that the word “unavailing” here is a transferred epithet It is not the sorrow that is unavailing but the ‘brooding’ over it Cf the saying “it is needless crying over spilt milk”

[*Note*—Different philosophers have entertained different views respecting the nature of ‘benevolence’ The philosopher Hobbes has stated the opinion that benevolence is not a natural impulse leading us to do good to others, but is the outcome of a natural desire to avoid the pain occasioned by the distress of others Butler in his ‘Fifteen Sermons Preached in the Chapel of the Rolls Court’ has, on the other hand, maintained the view that benevolence is a natural impulse primarily leading us to do good to others. This view, it would seem to me, is more consistent with the experience of every-day life]

Slaving over—toiling in order to conform to **Forms**—mere external formalities. **Follies**—foolishness, the things that are dictated by foolishness of men **Given up to**—devoted to thinking on or pondering over **Dreams of vanity**—vain ideas. **Long drawn**

—which are indulged in for a long time. **Reveries**—loose or irregular trains of thought occurring in musing or meditation. **A.....**
.....fancy—which amounts to no more than merely exercising their powers of imagination. **Hard by them**—close to them on all sides, indeed so close to them that they can hear the groans and see the suffering. **Are groans**—persons may be heard groaning because of the pain and suffering they are enduring. **Horrors**—possible sights of misery and suffering. **Which.....senses**—which do not seem to affect them any more than their merely being heard or seen by them—this hearing or seeing they cannot avoid because the sounds or sights affect their organs of sense.

Explanation—Though men have objects on which they could exercise their benevolence all round them, they pass the greater part of their lives in acquiring money or knowledge, or in vainly longing for the chances to advance themselves in life or in doting over some sorrow which cannot be avoided, or, as is frequently the case, they are outwardly engaged in slaving over the forms and follies of the world, while their minds are engaged in dreams of vanity or are given up to long-drawn reveries, an act which merely consists in indulging their fancy. And this they do notwithstanding the circumstance that they are surrounded on all sides by the sights and sounds of the misery and suffering of their fellow-beings, —these, however, do not seem to affect them any more than simply acting on their organs of sense.

Para. 2. Let them think—the remarks that follow are by way of remarks personally offered by the author. **Boundless occupations**—numberless objects to engage their attention and their energies. **Thereall**—there are within the reach of every one of us —i.e., there are for us to take part in. **Consider**—just think of. **The.....beings**—the large numbers of men. **Our manufacturing towns**—the towns in England which are the seats of the manufacturing industries of the country. Manchester is the principal seat of the cotton and woollen manufactures, Sheffield, that of iron and

steel Leeds has establishments where a miscellaneous number of manufactures are carried on, &c. Crowded cities—the large towns in England which are densely populated. Left.. devices—left to get on in this world in the best manner in which they can. Destitute Peasantry—the class of poor peasants or agriculturists who are bordering on the condition of absolute want &c., which have not enough to provide them with the bare necessities of existence. Sisterland—i.e., Ireland. The population of the country consists almost entirely of agriculturists and the state of the soil of the country which is rather poor makes their condition one of great poverty coupled with great hardship. Horrors of slavery—the abominable state of things that characterise slavery. Wherever it exists—in whatever countries it may be still prevailing. As an institution of society, slavery prevailed in America until quite recent times. The civil war in America, between the Northern and the Southern States, was a result of the endeavour made by the Northern States to abolish slavery as an industrial institution and to set unconditionally free all the slaves that then lived on the various agricultural plantations. In England slavery the word in the sense in which it is generally understood never existed except perhaps in very early times. The 'Serfs' of whom we read in history were not out and out slaves—they were merely agricultural labourers attached to the soil on which they lived and worked which they could not leave without the consent of the master whom they served. In India slavery existed in earlier times but it has been abolished since the introduction of British rule into the country. The people—the general condition of the masses. The education—the wide-spread want of education among masses. Fallacies—wrong reasoning, wrong opinions and views based upon incorrect reasoning. Falsehood—errors. Left unchecked—allowed to pass or remain uncorrected. Accomplish—work. All .. them—all the harm that they can. Legal reforms—improvements to be effected in the judicial administrative, and legislative

systems prevalent in the country. **Not.....impulse**—which people in general are not likely to direct their attention to with great readiness ; which are not interesting enough to the general public to appeal to them with great force. **On that account**—because such is the case ; on this ground. **The.....diligence**—all the more care and attention. **Have.....matters**—at all understand such things ; have any knowledge or understanding of such things. **Employing himself**—engaging his attention and energies ; devoting his attention and energies. **A man.....good**—it is possible that he will be able to do some good to others. **If.....ascertain**—if he only exerts himself so far as to endeavour to find out. **What.....done**—how much has been achieved ; what reforms and improvements have been effected. **And.....doing**—and what is being done by others in the direction of improvement and the remedying of existing evils. **He may.....service**—the author seems to be of opinion that the mere fact of our interesting ourselves in such matters will induce us to act in connection with them, and that if we do not act ourselves, the information regarding such subjects, which we will be able to supply to or provide others with, will inspire them to act. **A man.....information**—a man who is possessed of correct and relevant knowledge respecting such matters. **Becomes...opinion**—becomes a person to whom others apply for enlightenment on such topics. **And...action**—and the intelligence he can provide often leads others to carry into action the advice that he gives.

Explanation.—Let those people who imagine that there is no good which they can do for others think of the numberless occupations that there are for all of us to engage ourselves in. Just think of the large number of men who live in the manufacturing towns and densely populated cities in England, and who are left entirely to their own resources ; they should turn their thoughts towards the condition of the poor agriculturists of Ireland or the horrors of slavery, wherever it exists—they ought to devote their thoughts to such subjects as the general want of education, the wrong notions and

ideas which are allowed to remain uncorrected to effect all the harm they are capable of, the many improvements that are needed in our judicial, legislative and administrative systems, which, because they are not subjects that are likely to appeal to the populace, are liable to be entirely neglected and which for that reason deserve particularly the attention of those who know something of those matters. If a man simply gives his attention to thinking on such subjects he may possibly do some good—he may render a great service to people in general if he proceeds further and puts himself to the trouble of informing himself what has been done and what is being done in connection with such matters. A man who possesses sound and accurate information, because he thereby becomes a centre of opinion becomes also a source of action.

Para 3 Many a man—many people Will say—will reply by way of answer to what I have to say This true—what you say is quite right There done—there indeed exists much good which we can do Perplexed—puzzled What action—what to select or pick upon as that which he should do what to select as the field in which he should act for the good of others How

it—how to begin to work how to set about to work No one service—not a single kind of work For man—for the wide circle of mankind Which you—which has up to this time attracted your attention No benevolence—no particular kind of activity by which you might do good to others Brought you—made to appeal to you, made to interest you creates an interest in you By life—by the particular circumstances by which you are surrounded by the particular conditions under which your life is lived, by the surroundings in the midst of which you live your life Follow it at once—take to it immediately, is, without further loss of time Apposite—suitable To occur—to happen, to take place Take up—occupy yourself with Subject—matter Relating mankind—which concerns the good of your fellows, which relates to the good of other men The hand—the

first that you are able to pick upon. **Trace**—world—see how it has worked in the world in the past. **If it ..heart**—if your doing so will not create in you an interest for the subject. **Listlessly**—without displaying any interest ; in a most careless fashion. **The.....country**—one's sight views the map of a country ; one views the map of a country with his eyes. **Upon.....foot**—which we have never visited. **With.....satisfaction**—with what feelings of joy. **Contemplate**—view ; regard. **The.....only**—a map in outline only which does not give any details. **Land**—country. **Travelled over**—visited. **Think.....subject**—if you think deeply and sincerely on any subject. **Investigate.....sincerely**—go into it with the whole of your heart. **You.....it**—you will most certainly, in the course of time, get to take a real liking for the subject. **Not.....again**—not again urge the objection or put forward the contention. **Not.....attention**—not knowing in what kind of objects to take an interest. **There have.....heraldry**—there have been people who have gone mad on the subject of the history of coats-of-arms or heraldic designs. **Many.....chess**—many people have given themselves entirely up to making ; themselves proficient in the game of chess. **Welfare**—the well-being the good. **Suffering eternal creatures**—human beings who endure suffering in this world but whose souls are immortal.

Cf. "Dust thou art to dust returnest."

Was not spoken of the soul."

—**Longfellow**—*Psalm of Life*.

The author speaks of human beings as eternal creatures because according to Christian belief the soul is immortal and will endure for ever, the mere corporeal body suffering death. And they are "suffering" because they have to endure many miseries, sorrows and hardships in this life. **Less interesting**—less worthy of our attention. **Argent and azure**—silver and blue, two, colours much used in the preparation of heraldic designs ; terms used in heraldry. **Knight**—a figure used in playing the game of chess that moves

two squares in a straight line and one square at right angles to them. The ... move—the squares to which a knight can move on the chess-board from its original position on the bottom line. The movements of this piece being most perplexing, expert chessplayers exert their ingenuity to devise the greatest number of possible moves under different conditions this piece is capable of. Progress of a pawn—the degrees in which a pawn, the most insignificant piece in the game of chess, can progress or advance up the chess-board.

Note—The writer means that when people can devote themselves to such a degree to the study of such subjects as heraldry and chess they can surely get themselves to take an interest in their fellow beings provided only they will make a start by engaging their attention with some subject regarding the good of others.

Explanation—Many people will say that the above remarks are most certainly true and that there is really a great deal of good to be done. They will reply that as a matter of fact one is puzzled as to what to choose as one's point of action, and the perplexity becomes greater when it becomes necessary to decide how to begin upon it. The answer to such arguments is the question, is there no service for the great family of man which has yet interested you, is there no particular kind of work for the good of others which the particular circumstances by which you are surrounded endears itself to your heart? If there be any such kind of work, take to it without farther delay. If there be not such kind of work, you must not wait for something suitable and to your liking to happen. Set yourself to engage in any subject relating to the welfare of mankind—the very first that comes within your reach—read about it—think about it—trace it in the world and see if you cannot get yourself to take a lively interest in it. How carelessly and with what a little show of interest one's eyes glance over the map of a country he has never visited. On the other hand, with what great delight does one contemplate simply the mere outline of a country which he has travelled in. If you think earnestly on any subject, if you investigate it sincerely, you will surely love it. Then you will not again

complain of not knowing whither to direct your attention. There have been people who have gone mad over the subject of heraldry—others have shown a great interest for the game of chess and have put themselves to considerable trouble to learn it. Surely, the affairs of our fellow beings ought to interest us more than matters connected with such trifling objects as 'argent' and 'azure' or the moves of the different pieces in a game of chess.

Para. 4. Doubtless—certainly. Who.....tenderly—who are sincerely affected by the needs and miseries from which their fellow beings suffer. Deeply—profoundly. Is.....kind—is not of the kind or description. Induce them—prevail upon them. Exert themselves—in any way put themselves out for the good of their fellows. Out of—without the bounds of. Their own small circle—the narrow circle of people by whom they are surrounded—the few people among whom they live. They.....faith—they have little belief. Individual exertions—merely their own efforts. Aught—anything. Towards—sc. providing—in the direction of providing or affording. Remedy—relief. Any.....world—any of the great evils that exist in this world. An.....magnitude—any very great disorder. Forces.....attention—comes in such a manner before them that they cannot fail to notice or mark it. They.....shelter—they get out of all personal responsibility to do anything to ameliorate it. Comfortable.....belief—a belief that brings comfort or solace to them in as much as it relieves them from any obligation to exert themselves to remedy it. The.....events—the general direction in which events tend. The.....mankind—the slow improvement or advancement in civilization of the human race. At any rate—any how; at all events. Something—some principle. Too large—too comprehensive. To.....in—to have anything to do with it. Will.....right—will rectify that which is wrong. In short—to put the matter shortly or to state it in a very few words. Content.....spectators—satisfied to remain or be mere on-lookers on what is going on. At best—if they do the most they

can to do. *Occasion—opportunity* Their ... once—their regard for the good of their fellow beings may take effect immediately, *i.e.* be productive of consequences at once. With means—they having to trouble themselves little if at all respecting the means they are to adopt in order that their activity may be of some service to those for whom it is intended to do good. As if it .. magical—as if it partook of the nature of a magic spell, and hence would act spontaneously.

Explanation—There can be no doubt that there are many men who feel tenderly if not deeply the wants and miseries to which their fellow men are subjected, but this feeling by itself is not powerful enough to induce them to exert themselves to ameliorate the condition of others outside the bounds of their own narrow circle of friends and acquaintances. They do not believe that their individual exertions will be able to do anything to remedy the great disorders of the world. If they are struck by any great evil, they take shelter in a comfortable sort of belief that the course of events or the gradual enlightenment of mankind or, at any rate, something which is too large for them to have any concern in will set it right. To put the matter in a few words they are satisfied with remaining mere on-lookers or, at best to wait until an opportunity shall arise when their benevolence may act at once, with as little preparation of means as if it partook of the character or nature of a magic spell.

Para 5 Doing good—acting in such a manner as to do good to others *i.e.*, to benefit others. Abundant—plentiful, sufficiently frequent and numerous. Obvious—evident. Are hands—do not present themselves to us in a way that we may avail ourselves of them without any sort of preparation or exertion on our part. Alert—active. In them—in keeping ourselves always in a state of readiness to avail ourselves of them when and as they present themselves to us. Requires—calls for. Method—the following of some definite system. Activity—alertness. In exercise—before

one can put it into actual practice. By no means—not at all. Same thing.—the same kind of thing. Indolent—lazy ; inactive. Good-humour—feeling of satisfaction with and good-will towards the world at large. Well-fed man—a man who has been partaking of nourishing and tasty food. Looks him—regards the world in general by which he is surrounded.

Explanation.—But though we have many opportunities for doing good and though they may be very easily known, they are not always exactly fitted to our hands—we must be active and on the look-out to get ourselves in a state of readiness to avail ourselves of them. Benevolence requires method and activity before we can exercise it. It is not in any sense the same description or kind of thing as the lazy good-humour with which a man who has eaten his fill of good food looks upon the world around him, reclining on the slope of a river bank on which the sun is shining.

Para. 6. Notion—conception ; idea entertained by us. **Waiting**.....good—waiting till an opportunity presents itself for us to be able to do good. **Must**.....to—must never entertain. **Surely**—this word indicates that the author puts forward the view which he states in the subsequent lines in a most emphatic and forcible manner. **Exercise of a**.....benevolence—the putting into practice of the benevolent instincts in one. **Is**.....upon—must not be made to rest upon. **Worldly good fortune**—his position in life so far as regards his material wealth. **Has to-day**—has at the present time ; has immediately at his command. **Power**—ability. **Laying**.....good—doing something that will enable him to do good at some subsequent date. **If**.....it—even if it be not in his power to do good immediately. **Large power**—extensive ability. **Carrying**.....intentions—putting into practice his intention of doing good to others. **Will**.....of it—will not be able to avail himself most completely. **Comes**—arrives. **In the**.....action—when the period of greatest activity arrives in life ; when most busy in worldly affairs. **Position**—station

or place in life. Looked up to—regarded with Reverence—veneration and respect. His..... for—his hunt after Principles—general rules of conduct. To..... results—to put into practice the conclusion at which he has arrived or has been able to deduce from the principles adopted by him. Notpainfully—not to arrive at some definite principles by laborious process. Precipitately—hurriedly. Before .. world—in the view of the whole world, before the eye of every one. (Because having attained to a prominent position every one will then be viewing what he does)

Explanation.—We must never be pressed to wait till the time should arrive when we would have power of doing good. It is most certain that the exercise of a man's benevolence ought not to rest upon his worldly and material circumstances. If it should be so that a man has not the power of doing good at once he at least has the power of laying some foundations for doing good in the future. It is at least certain that any one who does not exert himself until his power of doing good is considerable, will not make the most of the opportunity when it does arrive. A man should not have to begin his search for facts or principles when he is in the heat of action or when he is locked up to by the world by reason of the position to which he has attained. At that stage he should come forth to apply results, not to arrive at them by a laborious process and perhaps hurriedly the eyes of the whole world being then upon him.

Para 7 The wise—those persons who consider themselves to be wise in connection with the affairs of this world. Those pursuits—the attending to affairs calculated to do good to others—the pursuit of altruistic projects. Following force—devoting himself with all his heart and soul. Legitimate occupations—the occupations in life which concern him directly. I do why—the author remarks that he cannot see why they should do so—i.e., why the pursuit of projects of benevolence should interfere with a man's attending properly to his calling in life. Providence—the Divine Scheme, God. Our livelihood—the calling by which we earn our living, earning of our living

All...affair—a matter that engrosses our attention and engages our energies so completely. **Leave...time**—leave us any leisure or any unemployed energy which we can devote to the practice of benevolence. **Give up**—set free. **His...time**—the time that he devotes to mental work, particularly thinking. **Spends...glory**—devotes to thinking of the possible success and greatness to which he may attain in the future. **Upon**—and upon, &c. **Energy**—vitality. **Pursue**—devote himself to. **Laborious.....benevolence**—a scheme of doing good to others that may require or call for great exertion on his part.

Explanation—People who consider themselves to be very wise in connection with the conduct of the affairs of this world may possibly put the question, whether the pursuit of any scheme of benevolence by a person will not debar him from devoting sufficient attention to his legitimate occupations in life. The author says that he cannot understand why it should. It is certain that the Creator has not made the subject of earning our living such an all-engrossing affair that it leaves us neither room nor time for our benevolence to work in. However, if a man will only give up that portion of his thinking time which he spends upon vainglory, or upon imagining for instance what other people are thinking about him, he will have time and energy enough to devote himself to a scheme of benevolence that may require much exertion to carry out.

Para. 8. **I do.....contend**—it is not my purpose to argue. **Active benevolence**—personally exerting oneself to do good to others. **Hinder**—check ; stand in the way of. **Advancement in the world**—rising in life. **Greatly.....upon**—depends to a great extent or degree upon. **Reputation**—name. **Excellence**—merit. **Some...thing**—some particular thing or matter. **It.....need**—it requires immediately ; it stands in need of at the present time. **Obvious**—that which is evident. **Other things**—other matters, such, for instance, as the pursuit of benevolence. **Not incompatible with**—not incapable of subsisting along or at the same time with. **May.....it**

—may easily have the effect of preventing a man from acquiring the reputation for the particular excellence needed at the time on which advancement in life depends. Deprivation of this kind—viz., deprivation of worldly advancement. Would—us—would be willingly borne by us. If.. relation—if we only regarded the duty which we owed to our fellow beings i.e., to society in general. Which .. us—which the Christian teaches us, which the Christian religion enjoins upon us. Then—in that case. We .. then—if we observed strictly the spirit of the Christian teaching. That .. chance—that we should not do benevolent acts at haphazard i.e., when an occasion fell in our way to do something benevolent in its nature. Put by—given up. At once—directly. To make way for—in favour of, to leave the energies and the attention free to engage itself with. Employment—purely. Which self interest—which tends in any way to further our self interest. Benevolence business—benevolence is by far the widest field of our activity. Beginning—commencing. Home duties—the duties that we owe to the members of our family. Extending .. to—reaching as far as. The humanity—the widest circle of our fellow beings, the whole human race. Vague—indescribable. Feeling—sensation. Kindness—feeling of sympathy and kindness towards others. Fellow creatures—fellow beings. Is in—is not a proper state or condition of mind with which people should remain contented. It enough—it is not sufficient. To say—to be in a position to say. Nothing interest—no matter that interests human beings. Is us—is foreign to our purpose. Give to—our consent or our assistance for the time being to. ANY benevolence—any scheme or plan that may be of assistance to other. That may—that may be ready to hand. Promoting—advancing. Welfare—the worldly good. Devote to it—give to it. Earnest thought—deliberate consideration. Constant care—incessant thought and regard. Zealous—ardent. Endeavour—effort. Do patience—we must do all this patiently i.e., without

any feeling of haste. **In.....cause**—in the same interest. **To.....tastes**—to habitually make a sacrifice of our own tastes. **Wishes—desires. Nothing.....this**—nothing less than this. **Is the**—amounts to. **The naked**—those who are naked. **Our creed**—our religion ; our faith. **Requires.....us**—demands from us.

Explanation—It is not my intention to contend that active benevolence may not stand in the way of a man's advancement in life, because worldly advancement greatly depends upon a reputation for an excellence in some one thing or other of which the world perceives that it has present need ; and an obvious attention to other things, though not incompatible with the excellence itself, may easily prevent a person from obtaining a reputation for it. But any deprivation of this kind would be easily endured if we only took the view of our social relations which Christianity presents to us. We would then be able to see that benevolence is not a thing to be taken up by chance and put by at once to make way for every employment which favours of self-interest. Benevolence is the largest part of our business, beginning with our home duties, and extending itself to the furthest bounds of humanity. An indifferent feeling of kindness towards our fellow-creatures is not a state of mind with which we should be contented. It is not enough for us to be able to say that nothing of human interest is alien to us, and that we give our acquiescence, indeed our passing help to any scheme of benevolence that may come in our way. No ; in furthering the well-being of others we must exert ourselves to our utmost. We must devote to it earnest thought, constant care and zealous endeavour. And what is more we must do all this with patience ; and be ready in the same cause, to make an habitual sacrifice of our own tastes and wishes. Nothing less than this the visiting of the sick, the feeding of the hungry, and the clothing of the naked which the tenets of our religion impose upon us.

Para 9. Isbenevolence—is not an unworthy object on which to exercise one's benevolence. **We breath**—it is our belief

that animals have no soul and hence their existence terminates with their death

OF LONGFELLOW—

"Dust thou art to dust returnest

Was not spoken of the soul"

They.. conscious—and that they have not a life after death, but on the other hand their life terminates with their death Inevitable—unavoidable. Their existence—their lives, the period during which they are destined to live Should... touchingly—should make an effective appeal in favour of them, should affect our feelings on their behalf On—who live on Poor ephemeral things—wretched short-lived creatures Who would—who is the person who would willingly or voluntarily Needlessly—without there being any necessity for doing so Abridge—cut short shortened Their... to-day—their prancing lives which they live during the present moment and which are not destined to last beyond the present moment Such feelings—feelings of this kind Should have—should entertain Over masters—of which we are masters We... perform—we are bound by duty to be kind to them This... on—this seems to be as well known that it is not necessary to point it out with any great stress Who act though—who act in such a way as if They thought—they considered, they were of opinion Buy—purchase Ill treating—cruelly treating Any creatures—any beings whom God has created

Explanation—Kindness to animals is a very worthy exercise of one's feeling of benevolence It is our faith that the life of animals comes to an end when they die and that they do not enjoy the privilege of a second life The unavoidable shortness then of their lives ought to plead touchingly for them Who would needlessly abridge the dancing pleasure of the present time of the poor ephemeral insects that live on the surface of the water? We ought to entertain such feelings towards the whole of the animal world To those animals

over which we are masters, for ever so short a time we have positive duties to perform. This is so evident that there is no need to dwell upon the subject with any force ; but there are persons who act as though they considered that they could purchase the right of ill-treating any of God's creatures with impunity.

Para 10. Never—in no case. In any way—in any fashion or manner. Consent to—agree to. The.....ridicule—the fear of being made fools of by others. Interfering—stepping in to stop it. Really trifling—actually insignificant. Any act of humanity—any act of benevolence or good that we do to others. Moral blindness—inability to appreciate moral truths and facts aright. To...so—to believe that such is the case. Few moments—short period of time. In.....day—during each day. Absorbed.....pursuit—whose time is completely taken up by being devoted to some calling in life. Carelessly—without giving particular thought to the subject. Expend in—devote to. Trifling charities—kind actions which are so slight as almost to be insignificant. In.....Heaven—in the view of God. The only time—the only period of time. He.....purpose—he has lived at all worthily. Worthy of recording—which deserves notice.

Explanation.—We should not under any circumstances consent to the ill-treatment of animals ; even considerations such as the ridicule of others or some other fear should not influence us. It is moral blindness to suppose that there is anything really trifling in any act of humanity, however, slight. The few moments in the course of each day which a man busily engaged in the conduct of his daily affairs may carelessly expend in kind words or trifling charities to those around him, and this includes kindness to animals, are perhaps, in the view of God, the only time that he has lived to any purpose worthy of recording.

SUMMARY.

Para. 1. Men pass the greater part of their time in the acquisition of money or of knowledge though they have the most engaging objects of benevolence around them. .

Para 2 Men should always consider what boundless occupations there are before us—particularly the good that we can do to the suffering humanity around us

Para 3 We should not wait for something opposite to do—we should take up that which first presents itself to us provided it relates to the welfare of our fellow beings

Para 4 We must not remain mere spectators of the miseries of others, we must exert ourselves actually to ameliorate those miseries

Para 5 Benevolence requires method and activity in its exercise

Para 6 We must not wait for an occasion on which to exercise our power of doing good, we must try and do the good that we can at once

Para 7 Our worldly affairs are not such, an all absorbing matter that they leave us no time for the exercise of benevolence

Para 8 Benevolence is not a thing that can be taken up by chance—we ought to make a practice of benevolence and act habitually in accordance with its spirit

Para 9 Kindness to animals is one of the most worthy forms in which we may exercise our benevolence The very shortness of their lives demands kindness at our hands for them

Para 10 We should always interfere to prevent cruelty to animals and should not be deterred from doing so by such considerations as the ridicule of others.

VI—DOMESTIC RULE

Para 1 Tacitus—C Cornelius Tacitus was a celebrated Roman Historian He was the son of a Roman knight the governor of Belgic Gaul and was born about 60 A D He was patronised by Vespasian, Titus, Domitian, Nerva, and Trajan He was prætor 88 A D, and Consul 97 A D He was an intimate friend of the Younger Pliny, and

married a daughter of the famous general C. J. Agricola. He died about 120 A. D. His style is Epigrammatic and vigorous, but so elaborately concise as to be at times obscure. Says of—remarks about ; says regarding. Agricola—the father-in-law of Tacitus. He was eminent for his virtues and was governor of the Roman province of Britain, A.D. 78. He first discovered that Britain was an island. He was recalled to Rome by the envy of Domitian and died A. D. 93, aged 55. Governed—kept under due control and in proper order. His family—his domestic relations. Harder task—more difficult work. Than...province—than to exercise administrative sway over a division of a country. The...is—the worst feature in connection with the difficulty relating to domestic rule is. Its existence—the fact a difficulty of such a character. Frequently unperceived—often unnoticed. Until...felt—until it forces itself upon one with such vigour that its existence cannot but be perceived.

Explanation—Tacitus has remarked respecting his father-in-law Agricola, the governor of Britain, that he governed his family, a matter which most people find to be more difficult than to govern a province. And the worst of this difficulty is that its existence is often unnoticed until it comes to be urgently felt.

Para 2 For, either—because the case is either this or that—the author here states his case in the alternative. Must needs—must necessarily Understand—know. It is no great matter—it is not a matter of very great importance. If.....them—if he is bent on doing towards them that which he should : if he is determined to act towards them in the manner in which he should. In.....because—in the matter of governing his family he has an unrestricted power to act as he, the head, likes. Each occasion—each separate incident that may occur in his family. Is...with—is to be regulated by. Some law—some particular or special rule. Made at the time—made on the spur of the moment with the object of meeting the requirements of the particular case.

Cf Tennyson—

“ Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And we, O Lord, are less than they

—*In Memoriam*

May . . omitted—any matter concerning the regulation of his home which he may leave undone to-day. Ill done—not properly done or done, but imperfectly. The difference between not doing a thing and doing it badly is this: that in the former case the thing is not done at all whilst in the latter, it is done, but done so badly as to work greater harm than not doing it at all. Repaired—mended—i.e., the evil done by not doing the act or doing it badly, can be succeeded. At . . leisure—when he has spare time to devote to the subject or matter. Concerns—the affairs of every day life. The outer world—every day life—the affairs that concern one in every day life. Are present—do not demand his attention so urgently as they do at the present moment.

Explanation—Because a man either thinks that he necessarily knows those people whom he sees every day, and perhaps also that it is not a very important matter whether he understands their disposition and character or not provided he is determined to act towards them as his duty to them would dictate, or he is under the impression that in the matter of regulating his own family, he is entitled to a great deal of licence, and that each occasion is to be dealt with by some law made at the time or after the occasion, or he imagines that any matter in connection with the affairs of his home which he may leave undone, or badly done to-day, can be done or repaired at some future time when he will have greater freedom from the concerns of every day life than he enjoys at the present moment.

Para 3 But . . duties—but we have fresh and independent duties to perform on each day, that success is in course of time. Them—those duties special to each day. Carries . . it—when the day

is over, the chance or opportunity for performing the particular duty is gone. The chance to perform that particular duty will never recur though opportunities for performing similar duties may present themselves repeatedly in the future. They are as—they resemble in character. **Waves.....shore**—waves that spend themselves by striking against the sea-shore. **Many like them**—several duties of the same or of an allied description. **Coming after**—succeeding them, following after them. **But.....same**—they may be the same in kind, but none are ever identical. **Among.....duties**—of all his duties ; of all the duties that a man has to perform in this world. **Acts...himself**—acts more independently of the opinion or criticism of the outside world ; acts more independently of any outside influence. **Can...harm**—is capable of inflicting a greater amount of injury. **With...world**—his actions being subjected less to the criticism of the outside world—i. e., people outside the limits of his own family. **There are none**—there are no duties. **Requiring**—calling for ; demanding. **Forethought**—thought of consequences which may follow entertained before those consequences follow as a matter of fact. **Watchfulness**—vigilance : careful observation of what is going on in one's home, i. e., among the members of his family. **Arise from**—are given birth to by ; spring from. **Domestic relations**—home ties. **Nor...duties**—and reasonably it cannot be expected that he will be able to discharge those duties. **Is ignorant of**—is unaware of : does not know. **Feelings**—the precise state of the emotions and feelings the members of his household entertain towards him. **Howevercountenance**—however well he may know their forces. **Of.....him**—of those members of his household by whom he is surrounded.

Explanation.—As one day succeeds another so we have fresh duties to perform, and these duties change with the succession of the passing days ; they resemble the waves that are broken on the shore, many like them coming after them but none of them ever being identical. Of all a man's duties, as there are none in which he acts more by himself, and can do more harm with less criticism of the outside world,

so there are none requiring more forethought and watchfulness than those arising from his domestic relations. Nor can he have a reasonable hope of his fulfilling those duties while he is ignorant of the feelings, however, familiar he may be with their countenances, of those members of his household by whom he is surrounded.

Para 4 The extent great—the limit to which domestic rule can be exercised is very great and the head of the family is an almost unrestricted authority in respect of the exercise of it. **Overlooked—disregarded** Who it—who have the authority or right to exercise it. **Rather apt—somewhat liable** **Underrate—undervalue** **Influence—effect** **Authority—power** **Hardly others—scarcely imagine** how powerfully those with whom they are concerned feel the force of their authority. **See it outward—have some external and palpable manifestation of it** Unless they can see it displayed in some external act. **Effects—consequences** This mistake—the mistake that people in a position of authority in a family make of underrating the influence of their own authority. **Increased—aggravated** **Comes into operation—begins to act** **Dealing with—engaging in transactions with** **Inferiors—those who are beneath them** **Apt to fancy liable to imagine** **Natural sense of propriety—the inborn instinct of doing that which is proper and appropriate to the occasion** **Would put—ought to dictate or determine** **Right limit—proper or becoming limit** **Familiar intercourse—conversation between members of a family—founded in mutual love and affection which makes that conversation free and easy** **Belongs only to—is a characteristic only of** **The well born—those who are highly educated or born of noble parents** **Both united—both these reasons being combined** **To authority to—add a farther coercive influence to the authority over their family which they exercise** **Harshness—severity of deportment** **Not own—which is not an essential feature of their disposition but which is put on for a purpose** **Rather it—rather than they should obtain the character of being “weak”** **As fancy—as they imagine** **That freedom—that extent of liberty** **Must allow—must permit**

ound them—by whom they are surrounded. If they...feelings if they would care to understand their feelings aright. Understand...dispositions—appreciate aright their characters and inclinations. Manage...well—get on with others quite well. Without...intercourse—without getting to know them intimately and without holding intercourse with them on familiar terms. Certainly—without doubt. Little occasion—small reason; scarcely any reason. Knowing much about—knowing at all intimately. Nature—character; disposition. You...restrain—you only intend to exercise coercive way over, you intend to exercise your command over them only to the extent of preventing them from doing certain acts.

[*Note.*—The author means to say that domestic relations should be regulated by love and not by fear. If we wish that they should be governed by love, we must get to know the characters of those who are under our power—this, however, is not necessary if we intend to govern those under us in our domestic relationships entirely by the principle of coercion or restraint...but then such a mode of government will not be domestic rule in the proper spirit of the term.

Coercion...government—government, no matter to what department in life it be applied, is not based upon force, it is founded on the free will of those who are governed to be subjected to the rule that restrains their actions. The most insignificant feature of government is the aspect of coercion. One cannot govern either a family or a state by mere force. Force is needed to repress the rebellious elements in a society but the government of the society can be conducted only by depending or relying upon the free will of those who are governed.

[*Note.*—**Theories of Government**—

1. **The social contract**—In England this theory was most emphatically propounded by Hobbes in his *Leviathan*. Put in a few words the theory is this—that Government originated in a contract between those who established themselves as the rulers and the ruled for the purpose of maintaining peace among the mass

of the people. The people i.e., the masses gave up their rights in order that the rule of Law might be inaugurated

(2) The theory of the *VOLOVFF GENERAL* This theory though differing in details from that of the social contract lays down that "will and not force is the basis of the state"—that no society governed by law could have come into existence had it not been that people in general desired such a state of existence in which by subjecting themselves to a coercion which would operate on all alike, they would escape being oppressed by any one and every one who liked to come their way]

Explanation—Domestic rule is very wide in its extent and the amount of power that may be exercised in connection with it but this fact is often overlooked by those who are in a position of authority in a family. They can scarcely imagine how powerfully their influence is felt by others unless they see it expressed in something outward. The effects of this mistake are often increased by another which comes into operation when men are dealing with their inferiors in rank and education in which case, they are inclined to imagine that the natural sense of propriety which ought to put the right limit to familiar intercourse belongs only to the well-educated or the well born. And from either of these causes, or from both of them combined they are led, perhaps, to add to their authority by a harshness which is not natural to them, rather than impair their authority as they imagine by being so free with those who are around them which they must concede if they would care to enter into their feelings and understand their disposition. It is quite possible that there are some persons who believe that they can manage very well without familiar intercourse of the above kind, and they are perfectly right in something, if they intend to govern only by coercion and restraint but it must never be forgotten that coercion comprises but few of the real functions of government

Para 5 Be avoid—be most careful to prevent Provoking
—arousing The will—that aspect of the will that rebels

against restraint of any kind. **Who.....guidance**—whom we have ^{we} control or govern. **To.....duties**—to expect them to do nothing ^{row} at the performance of their duties. **Like.....labour**—as if they ^{are} galley-slaves who were to do nothing but the specific work of ^{rowing} boats allotted to them.

Note.—In former times when rowing vessels were used for naval warfare and when slavery was recognised as an institution by the civilization of the times, people captured in battle or sentenced to punishment for crimes committed by them were bound to rowing vessels used in warfare of which they were compelled to ply the oars whenever ordered to do so. These poor mortals often died from the effects of the excessive exertion to which they were put, but had no voice to resent the severe treatment to which they were subjected.]

To.....mind—to get an act performed externally to our liking. **Do not destroy**—do not kill. **Germ**—element. **Spontaneousness**—the doing of an act of one's own free will without the exercise of any force or the offering of any inducement.

Note.—Since the time of Hegel, modern Philosophy has tended in the direction of begetting spontaneous action. The representative of Hegelian philosophy in England, T. H. Green, of Oxford has taught that the aim of legislation and governmental activity should be to educate people to do that which they ought to do, to do of their own free will that which at the present day they are constrained to do through fear of penalties].

Any significance—any meaning Unless an act is done of one's own free will, no moral worth attaches to it—an act done through fear of the consequences that might attach to its violation is an act done, not from personal impulse but out of fear and so has no moral worth. **The action**—the act **God has.....evil**—God has given man a will which is free to do as it chooses, i.e., which is at liberty to do as it likes—and that being the case man can elect whether he will do that which is right or that which is wrong.

In selecting his course of action man's choice is absolutely uncontrolled by any considerations other than those which proceed or spring from his own character and disposition

[Note—This of course, is the Christian teaching. Many of the religious teach a different doctrine. The theory opposed to that of Free will is Fatalism or Predestination according to which the course of a man's career is mapped out for him by Providence from beforehand, and the individual has no power to change the course of events already destined for him.]

Is likely—this question suggests its own answer and is hence what is known as a *rhetorical question*. It is not likely, it is not to be expected. It is—us—we are empowered; it is within our power, we are given the power. Virtuous—good. By command—by our merely commanding them to be good, by our merely issuing instructions that they should lead good lives and act in a virtuous manner. We may—the idea is that “this is within our power” Insist. performed—demand that so far as external acts are concerned their acts should conform to a certain standard of rectitude and goodness—but the implied idea is that such implied insistence will hold good only of external acts. By such insistence regarding merely external acts we are likely to “destroy that spontaneity which alone can give any significance to our action. We can not as the author goes on to say “drill men's minds.” With precision—with the exactitude which is required from soldiers in the army in the discharge of their duties. Soldiers have to follow the rules laid down for the regulation of their conduct, strictly, they are allowed no freedom of choice, no opportunity to exercise their own intelligence or to exert their own individuality—they must follow the very letter of the rules laid down by those in authority over them. There is no hearts—we may demand and may enforce strict conformity to rules so far as ones external acts are concerned, but there is no means by which we may enforce the further condition that such conformity should proceed from the

heart—*i.e.*, that it should be spontaneous—that it should proceed from a realisation by the individual that he ought to act thus apart from the consideration that he is required to conform to certain rules, at least as respects his external conduct.

Explanation.—We should always try our utmost to avoid arousing perversity and obstinacy of will in those who are placed under our charge. We should allow them a certain amount of latitude in deciding how and what to do, and should not make them slavishly follow a certain routine of duties prescribed or laid down for them. We should always be anxious to avoid destroying spontaneity of action in our zeal to enforce external conformity to rules which we consider to be healthy, for it is only the fact of an action proceeding from the heart and without reference to any rules laid down for the guidance of conduct or to the consequences of not observing such rules, that can give any moral worth or value to the act. If we could secure virtue in others by our merely commanding that it should be so, the Freedom of the Will, the liberty to choose to do right or wrong as we preferred, would have been of little practical use ; we may insist on the exact performance of acts externally, but we cannot command or insist that they should at the same time flow from the heart.

Para 6. A great thing—a most important and consequential matter—a matter involving very weighty consequences. **Maintain—preserve.** **The....authority**—the bounds beyond which those in authority over a family ought not to extend the exercise of their power as the head of the family. **To.... foundation**—to ground or base it on proper principles as regards its exercise—*i. e.*, to exercise their domestic authority in accordance with proper principles—*i. e.*, not arbitrarily. **You...to it**—you cannot get others to understand merely by dint of intellect that the rules you prescribe for the regulation of their conduct are the best rules that could have been prescribed for them and that therefore they ought to conform to them, in other words—you cannot coerce another's mind into thinking exactly as you do. **May be fair**—may not be unreasonable. **Insist**

Reasonableness...itself—whether the course you suggest is in its nature something reasonable or unreasonable. **Considered independently**—considered apart from your own wish.

Explanation—One should always endeavour to preserve the proper bounds within which to exercise his authority over those placed under his charge ; and he should see that his exercise of that authority is based upon sound principles. You cannot make the understanding accept everything that you may lay down in the exercise of your domestic power. You may be justified in requiring that those under your charge should be bound by certain rules regulative of their conduct laid down by you, but you cannot insist that those persons whose conduct you aim at regulating should also be of opinion that the rules you have laid down are the best that could have been laid down—for if you do so, you will be doing that which is most calculated to develop in them the practice of dissimulation. It may be altogether useless for you to submit any matter for consideration to those who are under your charge, but if you do so, you must not expect that they will hesitate to differ from you simply because you are the head of the family. Your wishes may be far stronger than their reasons but this consideration has nothing to do with the question whether the thing itself is reasonable or not when considered without any reference to your own wishes

Para 7. Is founded upon—rests upon ; depends upon. **Truth**—frankness ; openness straightforwardness ; the absence of hypocrisy and falsehood. **If.....these**—if it is not characterised by both frankness and mutual affection. **It is.....despotism**—it degenerates into a rule depending on the will of the head of the family alone ; it becomes a coercion which is regulated only by the will of the head of the family. The rule of the head of a family over his family where the two conditions mentioned above do not exist is compared to the government of a country by a ruler whose will is absolutely uncontrolled by any constitution or legal restraints.

Despotism is a form of government in which the will of the ruler is supreme and is exerted subject to no restraints or restrictions of any kind

Explanation—The exercise of authority by the head of a family over those placed under his charge, if it is to be carried on properly must be accompanied by mutual frankness and affection between the parties concerned. If it is not accompanied by both these circumstances, the rule degenerates into one dependent merely upon the will of the ruler and so tends to become arbitrary and inconsiderate and calculated to satisfy only the will of the person exercising the authority

Para 8 It—the proper exercise of domestic rule **Perpetual exercise**—the incessant and unceasing practice. **Love**—affection towards those who are under our charge. **In... form**—in its widest manifestation so that it touches every incident of life. **You yours**—you will have to exert yourself thoroughly acquainted with the natures of those who are under your care and you will also have to so behave towards them that they will be able to appreciate you and enter into your disposition. **You them**—you must look upon all their troubles and failings in a sympathetic light you must treat their faults with kindness and make all allowances for them. **Convince** so—bring it home to them that you sympathize with them, make it perfectly clear to them that you understand their disposition and will view all their acts with kindness and due consideration. **For upon truthfulness**—because very often you will only be able to induce them to be frank and open in their relations with you by yourself being sympathetic towards them. **Place confidence**—repose trust. **If... you character**—if you wish that child to have, when he is grown up, a frank and straightforward character

Cf "Just as the twig is bent, the tree inclines"

To form—to develop—because character becomes what it is trained to become. The general opinion seems to be that no one is born wicked—the circumstances by which he is surrounded, and the conditions with which he comes into contact, by influencing

the formation of his character determine whether a particular individual is to be a good or a bad man. You cannot.....truth—you cannot induce the child to acquire the habit of always telling the truth by frightening it with threats of punishment should it tell a falsehood. **On the contrary**—so far is this not the case. Its.....falsehoods—the falsehoods it tells in its young age; the first falsehoods it tells when it is very young. Much oftener—far more frequently. From a wish—from a desire. Obtain—attain. Its...deceit—its insignificant and trifling purpose or aims by resorting to untruthfulness and deception. How often—very often—another form of the rhetorical question. In...authority—who are in a position to exercise authority over other members of their family. They are.....in—sufficient trust is not reposed in them. How hard—how very difficult (under the circumstances of the case—as the author goes on to state). An.....superior—one under another's charge or care to disclose everything of the person under whose charge he is. Will.....do so—will hardly have the charge to dare to do so. Without.....latter—unless he is assured that his confidence is sure to meet with sympathy from the superior. The more so—and this is all the more the case. As—since. Half.....follies—by far the greater number of our secrets or matters which we confide to others relate to our faults or shortcomings. We.....such—believe or consider to be faults.

Explanation—Domestic rule calls for the very widest exercise of love at all times. One must make himself thoroughly acquainted with the character of those who are under him and he must strive to teach them to understand his own. In order to be able to achieve this you must actually sympathise with them, and what is more you must convince them that you sympathise with them, because in many cases whether they will develop a truthful character or not will depend upon their realisation of the circumstance that they are sympathised with. Thus for instance, if you wish a child to grow up to be a frank, open, straightforward man, you must

teach it early to repose its truth in you as the head of the family. By fear alone you cannot force a child to be habitually truthful. As a matter of fact a child is induced to tell its first falsehoods through fear of the consequences of telling the truth and not from any desire to gain its petty objects by resorting to falsehood or deception. The complaint that those under them do not repose sufficient trust in them is very frequently heard from those in a position to exercise domestic authority over the members of a family. The people who complain thus do not bear in mind how difficult it is to an inferior to entirely confide in a superior, and that the former will not have the courage to dare to do so unless he is perfectly sure of having the sympathy of the latter, and this is more so the case because most of the matters which we have need to make secrets of have to do with our faults and shortcomings or what we consider to be so.

Para 9 Has subject—has thought even a little on this subject, has devoted even a little thought to this subject: Is justice—is founded upon equitable, fair and just dealing between the persons concerned. Justice was looked upon by the ancient Greek philosophers as a measure and the equal balance of the scales represented it symbolically. It was one of the most important of the virtues as well as the highest ideal or pattern in art. In the days of the Roman Empire the philosophical and Greek significance of justice was lost sight of and the word came to be understood and used exclusively in the sense attached to it in Law—the rendering to every one what was his due. Open truth—frank straightforwardness—that relation between persons in which the one conceals nothing from the other. It observed—even those who have devoted some thought to this subject may not have noticed the consideration or fact. What evils—of what great harm Arise from—results from Even a conventionality—even straying ever so slightly into the region of untruthfulness and artificiality. Conventionality means a state or condition which is opposed to that which

is natural and is put in merely for the sake of effect. For instance—to give you an example of deviating into conventionality. **Common expression**—a saying very generally known and made use of. **Overlooking trifles**—paying no attention to matters of an insignificant character though those matters may be of an evil nature; paying no heed to matters of an insignificant character because they are too trifling in their nature to be taken notice of. **Should say—ought to say—i.e.**, instead of saying “overlooking trifles.” **Use**—give utterance to. **Is**—the author means that people who use the expression mentioned above really mean when they use it—“that they affect, &c.” **Affect**—pretend. **Not to observe**—to take no notice of. **Should****it**—should not openly take notice of it. **Contrive**—manage. **Make.....offence**—make matters which give offence or which offend others. **Out of things**—out of matters. **Which.....them**—which are not really wrong in themselves; which are not as a fact intrinsically wrong. **The expression**—the words. **Do.....care**—have no inclination; are indifferent as regards. **Wrong**—evil; harmful. **As it.....them**—as it does not cause them much immediate inconvenience or annoyance. **They.....themselves**—they induce themselves to believe. **Is.....to**—will not do much harm to; will not be productive of very evil consequences for. **Whoit**—who are addicted to the particular evil course. **In either case—i.e.**, whether the particular course of conduct be bad or otherwise. **To look.....matter**—to speak out openly and plainly in connection with the subject; not to feel any kind of delicacy in relation to speaking out openly and plainly in connection with the matter. **Greater quantity**—larger amount. **Truth**—openness and frankness. **Distinctness**—straightforwardness and plainness of speech. **Threw into**—bring to bear on. **Your proceedings**—whatever you do and the manner in which you deal with others. **Connivance**—the act of overlooking the faults of others; the act of ‘winking at’ the faults of others. **Creates uncertainty**—makes it impossible for other people to know in what light you will take any particular act of theirs; causes

other people to be uncertain as to the light in which you will view any particular act of theirs. Gives example of—provides an instance of Slyness—~~artfulness~~, unguiness. You practice—you wink at some particular course of conduct. Merely—for the simple reason. Because—that You wrong—you have not arrived at a decided conclusion as to the nature of the act, *i.e.*, you have not been able to make up your mind whether the act is actually proper or improper. Wish thinking—desire to avoid the trouble of thinking on the subject, with the view of arriving at some decisive conclusion on the matter. All falsehood—all procedure of this kind is included in what may be strictly looked upon as want of truthfulness.

Explanation.—Every person who has given even a little thought to this subject must be convinced that domestic rule is based upon justice, and that amounts to its resting upon the foundation of frankness and straightforwardness. But what evils spring from even a slight deviation into conventionality may not have been so obvious to people. There is for instance, a very generally used expression, *viz.*, that concerning “overlooking trifles.” But what many persons ought to say when they make use of this expression, is, that they pretend not to notice something when there is no reason whatsoever why they should not openly recognize it. In this way they manage to make matters which give offence out of things which are not in fact wrong in their nature. Or the expression means that they do not care to take notice of something which they really believe to be wrong and as it does not occasion them much immediate inconvenience and annoyance, they induce themselves to believe that the practice is not productive of much harm or injury to those addicted to it. In either case it is their duty to view the matter frankly and straightforwardly. The greater the amount of truth and openness you can bring into what you do and how you proceed in connection with any matter the better. If you connive at wrong done you create a feeling of uncertainty respecting your attitude

towards their actions in others, and provide an instance of cunningness; and then you will often find that you connive at a particular course of conduct or practice merely because you have not made up your mind whether the practice is right or wrong, and you wish to avoid the trouble of thinking on the matter with the view of arriving at some definite conclusion. All procedure of this character or nature partakes of the attributes of untruthfulness.

Para. 10. Allow—concede ; permit. **In.....liberty**—in the form of pleasure or of unrestricted freedom of action. **You.....heartily**—you should do it without any grudge ; you should do it with all your heart. **Recognise.....entirely**—admit it thoroughly as being something you have allowed. **Encourage it**—give your support to it ; help to advance it. **Enter into it**—make it, as it were, a concern in which you were personally interested. **On the contrary**—on the other hand. **Do not care for**—take no interest in. **Their pleasures**—the pursuits and object that afford them pleasure. **Sympathise.....happiness**—rejoice because they feel happy. **How.....confidence**—how can you expect them to repose confidence and trust in you. **When you tell them**—when you explain to them. **You.....welfare**—you think primarily of what is best for their own good. **Look upon it**—regard your explanation or statement. **Some.....own**—some whim of your own which is not supported by actual facts or by experience ; some theory or idea entertained by you which has no foundation in the actual occurrences of this world. **Will doubt**—will entertain a doubt as regards. **You can know**—whether it is possible for you to know. **What is.....them**—what is best calculated to further their well-being. **Good reason**—good grounds. **To leave.....account**—to pay no consideration whatsoever to that view of their own happiness which they entertain ; do not take into any consideration those particular circumstances in which they believe that their happiness consists.

Explanation.—Whatever you may permit to those under your control in the form of pleasure or of unrestrained freedom of action,

you should do it with all your heart, and you should recognise it completely, encourage it and enter into it. If you do not do so, but on the other hand you take no interest in their pleasures or feel delight in their happiness, you cannot expect them to repose any trust in you. If you show yourself to be indifferent to their pleasures and their happiness, and you tell them that are so because you act for their good, they will look upon your attitude towards them as the expression of some theoretical idea that has possession of you but which has no existence in reality as supported by experience. If they have good reason for thinking that you are likely to leave their particular view of happiness entirely out of account, they will entertain a doubt as to whether that which you pretend to do, i. e., to promote their welfare, you are really capable of doing—simply because you cannot know wherein their welfare consists.

Para 11. Come consider—will next take up and deal with the subject of. Various means—different devices, different instruments. May.. of—may be employed In.. rule—in connection with the government of one's family and those placed under one's care or charge.

Explanation.—We will next deal with some of the different instruments that a person in authority may employ for the purpose of regulating the government of his household and ruling those placed under his charge.

Para 12. It is obvious—it is perfectly plain, it is quite evident. That.. example—that the example which his life and acts will set to others. Chief means—principal instrument. In any man's power—within any man's control. Illustrate—exemplify. Enforce—constrain or compel the performance of. Seeks .. household—desires to stamp firmly on the minds of the members of his family.

Explanation.—It is, of course, quite evident that the example of a man's own life and acts must necessarily be the most potent

instrument in his power for exemplifying to those under his care, and compelling the performance of those duties which he desires to stamp firmly on the minds of the members of his family.

Para. 13. Next to this—the means next in importance to that of the example of one's own life. Praise and blame—the just distribution of praise and blame. Strongest means—most potent instruments. Which he possesses—which he has at his command ; which it is within his power to make use of. And they.....humour—and the manner in which he distributes praise and blame among the several members of his family should not depend upon the particular frame of mind he at the time may happen to be in. Praise and blame should be distributed according to some definite principle. He should.....dependants—he should not indifferently say a few words by way of praise to some one under his care. The word 'throw' conveys the idea of indifference of attitude towards the person praised in connection with the act of praising. By way of—in order to. Making up for—compensating ; making some amends for. Previous—earlier ; prior. Display of anger—show of bad temper. Not warranted..... occasion—which the particular occasion did not call for ; which was not required at that particular time.

Explanation.—Next, in importance, to one's personal example, comes the proper distribution of praise and blame as a means which the head of a family possesses for the government of those under his care—and his distribution of praise and blame among his dependants should not depend upon the particular frame of mind in which he may at that particular moment be. He should not indifferently deal out a little praise to any one of those under his care simply to make amends for a display of anger towards him on a previous occasion which he at the time did not deserve.

Para. 14. Ridicule—contemptuous treatment calculated to make the person so treated an object of scorn. In!general—generally ;

as a rule. To.... avoided—not to be indulged in Not that ... purpose—not for the reason that it cannot, perhaps, even effectively meet the needs of the present case. It ... make—its tendency is to develop or create Poor—miserable World fearing character—a character wanting in strength and firmness which will be influenced simply by the consideration of the opinion of the world. If ..remedy—ridicule is likely to overshoot the mark and do more harm than good. Be applied—be dealt out Just precision—perception of the amount of ridicule which should be applied or the proper kind of wrong act which ought to be made the object of ridicule; an exactitude proportioned to the wrong against which it is directed As to neutralise—as to provide remedy for and so remove. The... ..at—the wrong against which it is directed Destroying—injuring At the same time—simultaneously, along with the good it might do. Good—desirable.

Explanation.—The head of a family should as a rule desist from scoffing at those under his care. It is not that it is ineffective, perhaps, for even the immediate occasion, but its tendency is to create and develop a miserable character, one that will be wanting in strength and firmness and which will be influenced entirely by the consideration of the opinion of the world. Ridicule is too strong an instrument to be applied as a remedy to cure a short-coming or failing in those under our care, and can seldom be applied with such just exactitude as to remedy or remove the evil it is directed against without at the same time destroying in the person something that is good

Para 15 Ever appear—at any time be shown. Directed—aimed. Good in itself—intrinsically good, good in its nature May . goodness—may be that from which good will subsequently follow Gentleness—tenderness. In dealing .virtues—in dealing with the virtues of the young people under our charge in whom virtuous traits of character are just beginning to show themselves and are as yet not confirmed The vices—the tendencies to do wrong

We should.....amendment—we should always treat kindly every endeavour to reform that we come across ; we should always display an attitude of kindness towards every endeavour to reform which we notice in those under our care. **Idle sneer**—indicative of ridicule—a thoughtless gesture of contempt. **Look of incredulity**—look of disbelief—expression in his face indicative of a doubt whether the person resolving to reform will reform or is capable of reforming. **Has been.....resolve**—has prevented many a good resolve from being carried into execution. **Good resolve**—a resolution formed to effect a reform of one's life. **Be.....cautious**—exercise great judgment ; be very careful. **In.....those**—in bringing back to their mind. **Would.....wiser**—would most gladly be wiser. **Rash.....evil**—wild sayings of an evil kind. **Early**—passed early in life. **Uncharitable**—wanting in benevolence or feeling of kindness towards our fellow-beings. **Run a great risk of**—are liable to. **Hardening them in evil**—so hardening their hearts by our unsympathetic and sneering attitude that they give up their resolves to reform and continue in their former evil path. **Guarded against**—avoided. **Never.....things**—not having realized how changeable all human things are. **Mutability**—changeable character. **Human things**—the affairs of this life. **Nor.....enough**—nor having acquired sufficient experience of this world and its ways by reason of having lived many years in it. **Discover**—find out. **His former certainties**—the things he used to look upon formerly as being thoroughly known and unchangeable. **Strangest**—most inexplicable. **Looks back upon.....past**—calls up in his mind as recollections of the past. There is a metaphor here. A man is represented as looking back into the prospect of his past life and as viewing the different changes that have taken place in him from time to time and which form the landmarks of his life's journey, just as a man walking along a road turns round and looks back to view, after having left them behind, the different objects he has passed in the course of his journey. For a similar idea but the reference is to the future and not to the past.

Cf Terryson—

Then I dipt into the future, far as human eye could ere,
Saw the vision of the world, and all the wonder that would be.

—Locksley Hall.

Not perceiving—not realising Time . . . by—time is reckoned by, the flight or lapse of time is calculated by Pendulum—it is a body as suspended from a fixed point as to swing to and fro by the alternate action of gravity and momentum Man—pendulum and man are cast in opposition with each other—it is man who is compared to a pendulum that swings backwards and forwards Which . . . progress—which has a progressive and a retrogressive movement—which sways to and fro—now going forward and now moving backwards in the course of the journey through life, the total of all these individual movements constituting the course of development of society in general Dreaming—entertaining the faintest idea, even so faint and indistinct as are the visions one sees in a dream Way to some opinions—the means of arriving at some opinions, the only way in which we may arrive at certain opinions which are correct Life . . . opposites—consists in first entertaining opinions contradictory to them in character and which are discovered in time to be false (or wrong) They are . . . inconsistency—they are very greatly ashamed of having once entertained an opinion which because it was erroneous, they would later on have to change. And may . . . crime—and the necessity for changing their opinions and views, because they are found to be wrong, may lead them to look upon as a thing that they entertained wrong opinions which require amendment as something grossly wrong, and so they are induced to regard the circumstance of changing their opinions as something criminal in its character The distinction between a *crime* and *moral wrong* consists in this, that the former comprises acts forbidden by the State on pain of penalty, whilst the latter consist of actions prohibited by the precepts of religion or of ethical science

Explanation.—You should particularly avoid allowing ridicule to appear at any time directed against that which is good in itself, or which may be the beginning of goodness. One requires to be more gentle in dealing with the budding virtues of the young than in dealing with the vices of those under his guidance and charge. We should look with kindness on all endeavour at reformation. Many a good resolve, *viz.*, a resolve to act better in the future, has been nipped in the bud because those to whom it was communicated received it with a gesture of scorn on their faces or a look of disbelief in their expressions. We should also be very careful in reminding those people who would now most gladly be wiser than they had been before of their wild remarks concerning evil doing ; of the unkind judgments they passed on others when they were young—if we unheed this consideration we are liable to harden the hearts of those under us to doing evil. We must be very careful to prevent this taking place in the case of those who are still young, because they never having realised and experienced how changeable all human affairs are—they not having lived long enough to discover that things formerly regarded as certainties are among the strangest things a man looks back to in the long line of past events—they not perceiving that the progress of the world is calculated and estimated by the advance and retrogression of the human race—they not even imagining that the means by which people may arrive at certain correct opinions consists in first entertaining other opinions that are contradictory to them and hence wrong—they become ashamed of being looked upon as being fickle in character and are persuaded to regard reformation as something criminal in its character.

Para 16. Following—undermentioned. **General maxims**—short and pithy rules of conduct which are of general application. **May be of service**—may prove to be of use. **Any one**—any person. **In domestic authority**—who is placed in a position of superiority over others who are placed under his charge ; who is the head of a family.

Explanation—The short and pithy rules relating to conduct, which are detailed below, may be of some use for the guidance of those who occupy the position of the head of a family, and as such are required to exercise control over the actions of those who are placed under their charge

Para 17 The first—the first maxim of domestic authority
To can—to look upon a few wrong acts as being so grossly wrong as to verge on that which may be regarded as being as criminal as he possibly can. One should not multiply the list of failings or shortcomings which he regards as being criminal. **Lay down**—prescribe. **Rules of practice**—rules of habitual conduct. **From** consequences—in consequence of his very minutely having observed their effects and results. **Ascertained**—found out to be. **Salutary**—beneficial, productive of beneficial or good results. **As** . . . were—as if they partook of the character or nature of **Innate truths**—truths in themselves, inborn certainties—truths or certainties which were guaranteed by the very nature of the rules themselves—a set of rules to which the quality of truth or certainty attached by virtue of the very character of the rules themselves. **All** .. alike—every one equally. **Must** at once—must immediately. **Full**—completely. **Comprehend**—understand. **Fully comprehend**—thoroughly understand

Explanation—The first rule of domestic authority is to look upon a few shortcomings or failings of those under our care as if they were crimes, and not to lay down those rules which from experience he has found to be followed by beneficial results as if they had something in their very nature which pointed them out to be the true rules for the guidance of conduct which every one alike must necessarily and immediately thoroughly understand.

Para 18 Let him not—the head of a family should not. **Attempt**—endeavour, persistently try. **Regulate**—govern; control. **Other pleasures**—the things or objects in which other people take

or feel pleasure. **By.....tastes**—by the consideration of what he himself likes and dislikes.

Explanation.—The head of a family should not endeavour to dictate to those who are under his care the things in which they ought to find pleasure or displeasure merely from the consideration of his own likes and dislikes in that connection.

Para 19. In commanding—when he orders one under his care to do something. **Always**—in every case—the meaning is that possibly in the case of some of his commands what the author remarks below will be true. **Superfluous**—unnecessary ; irrelevant. **Reflect**—thoughtfully consider. **The.....commanded**—the thing that he orders to be done. **Is possible**—is under the circumstances capable of being done.

Explanation.—When the head of a family orders any one under his care to do anything it will not in all cases be unnecessary or irrelevant for him to thoughtfully consider whether the thing that he orders to be done by others can under the circumstances of the case be done at all.

Para. 20. In punishing—when inflicting punishment on those under his care. **He.....anger**—he should not make the matter depend upon the degree to which he is angered or annoyed with the culprit, but rather on the nature of the affair and the gravity of it. **Remitting**—excusing. **His case**—his own personal convenience and comfort.

Explanation.—When the head of a family punishes any one under his care he should not be induced to determine the severity of it, or whether he should inflict any punishment at all, by the degree of his own anger ; nor when excusing a person who has done wrong from punishment by the thought whether it would not be more convenient to him or more conducive to his comfort not to inflict the punishment the wrong doing-deserves.

Para. 21. Let him consider—he should pay due thought to the insidiration. **Any part**—any portion—the meaning is, not the

whole act perhaps, but some part or portion of it Inclined—disposed To .. disobedience—to regard as disobedience or a disregard of his orders or commands May from—may be the result or consequence of, may be due to An insufficient. .. wishes—the fact that he had not been able to state clearly and unmistakably that which he desired to be done, inaccurate, incomplete and obscure statement of what he desired to be done

Explanation.—A person in domestic authority should always consider whether it is possible that any portion of the conduct of those under his care, which he is disposed to look upon as being in contravention of his express directions, was not due to his incompletely and ambiguously stating to them what he wished them to do

Para 22 He largely—he should always be disposed to trust those under his charge to a large extent, he should always be ready to repose a great deal of confidence in those under his charge. He should not mistrust the motives and intentions of those under his charge in relation to their acts and conduct

Explanation—A person in domestic authority should always be ready to repose confidence in those under his charge and not mistrust their motives and intention in relation to their conduct

SUMMARY

Para 1 It is a very difficult thing to govern a family properly

Para 2 The difficulty of domestic rule arises from the fact that one believes that he must necessarily understand those whom he sees daily or that so long as he is determined to do his duty by them, it does not matter whether he understands them or not

Para 3 Once the occasion for doing a duty has passed away it never presents itself again—similar duties may come in our way again but not the same as that which has passed away

Para 4 The extent and power of domestic rule are very great, but this is not always realised by persons who possess the power We should never lose sight of the 'natural sense of propriety,' because doing so leads to a harshness which does not belong to their nature

Para. 5. We should be most anxious to avoid provoking the rebel spirit of the will in those who are entrusted to our guidance and we should not try to tie them up to their duties like galley-slaves to their labour.

Para. 6. The just limits of domestic authority should always be maintained. We may insist on a particular thing being done, but not on the fact that it is the best that could be done. If we do so, we adopt the shortest road for making others hypocritical.

Para. 7. Domestic rule is grounded upon truth and love—without both of these it is simply a despotism.

Para. 8. Domestic rule requires the perpetual exercise of love in its most extended form. You must learn the dispositions of those under you and teach them to understand yours. You must teach a child to repose confidence in you, you cannot terrify it into habits of truth.

Para. 9. Domestic rule built upon justice and therefore upon open truth. Many evils arise from even a slight deviation into conventionality.

Para. 10. Whatever you allow in the way of pleasure or liberty to those under your control, you should do it heartily, you should recognise it, encourage it, and enter into it.

Paras. 11—15. Some of the various rules which may be made use of in domestic rule :—

(a) The most important is one's own example.

(b) Next in importance is the subject of the manner in which praise and blame should be distributed.

(c) Ridicule in general should be avoided.

(d) More particularly ridiculing that which is good in itself.

Paras. 16—22. Some maxims that may be of use to those in domestic authority :—

(a) We should make as few crimes as we can.

- (b) We should not regulate the pleasures of others by our own tastes
- (c) When we command we should think whether it is possible to do that which we command
- (d) In punishing we should not consult either our own anger or our ease
- (e) We should consider whether our own statement of our wishes has not been incomplete and ambiguous.
- (f) We should trust largely

VII.—ADVICE.

Para 1 Is sure . hearing—is sure to be listened to. Coincides with—suggests the same thing or course of conduct as. Previous conclusions—we ourselves had earlier arrived at. Comes of—assumes the form or character of Encouragement—support It.. unwelcome—we do not mind it ; it is acceptable to us. Notice the double negative here which gives to the sentence the force of the affirmative Derive .. ourselves—we ourselves draw it , we obtain it ourselves without having it thrust upon us by some one else. By own—by applying the lesson to be learned from the course of some other person's life to the conditions of our own life. Points of resemblance—the circumstances in which the course of the two lives may resemble each other , the circumstances which may be similar in the two lives. Bring it home—make the advice which we draw or derive from the lesson of the other man's life applicable to our own life Mayflattering—may not be at all praiseworthy , may not reflect at all to our own credit Expressions such as the above are, really speaking, metaphorical ; the metaphor being drawn from ' distance ' And . .itself—and [the advice which we derive ourselves from the similarity of the circumstances of the two lives and the lesson the course of one of them has to teach Far from palatable—notice the metaphor again Not at all reliable ;

not at all to our liking. **Endure**—tolerate; put up with. **Addressed to us**—given to us. **Interwoven with**—mixed or mingled with. **Regret at some error**—expression of sorrow for some mistake. **Nothis**—which not we but the person giving the advice has made in the course of his life. **And when**—and also in those cases in which. **We see**—we observe; we perceive. **Throws.....us**—gives us a little advice by the way. **By way.....introducing**—in order to introduce; to enable him to bring into the conversation. **With.....grace**—more elegantly. **Full recital**—a complete and detailed narration. **His.....misfortunes**—of the ills that have been visited upon him in life.

Explanation.—We are sure to listen to advice given to us when it falls in with conclusions previously arrived at by ourselves and therefore assumes the character of praise or support. It is also acceptable when we draw it independently for ourselves by applying the lesson which can be learned from the course of some other person's life to the circumstances of our own life, though the points in which the two lives may resemble each other, which enable us to derive the advice by analogy, may not be at all to our praise and the advice itself which we derive most unrelishable. We can also tolerate advice being given to us by another when it is mingled with sorrow at some mistake which not we, but that other person, has made; we can also put up with advice given to us when we perceive that the person giving it to us intends by it merely to get an opportunity to introduce more elegantly a complete and detailed narrative of the ills that have been inflicted on him in the course of his life.

Para. 2. In general.....taxation—speaking generally, what is true of taxation is also true of advice. **We can.....either**—we can tolerate or put up with very little of either—just as we cannot bear to be over-taxed, so we cannot tolerate much advice being given to us.

Note.—[A tax is a payment demanded by the State from its subjects to provide a fund of public money with which to carry on the work of

administration. Ultimately all taxes are paid out of one's 'income' but all taxes are not an "income tax," because, though the taxes are ultimately paid from the same source, if they were all lumped under the head of income tax they would form a direct tax and so become unendurable. Most of the taxation of a State is indirect—it is levied on commodities which are consumed or which are regarded as luxuries, to be indulged in by persons who can afford them]

If they way—if they are presented to us in a manner which makes us aware of their presence, if we are directly made aware that we are subjected to them. Thrust—force. They... ..us—they must not present themselves to us in a conspicuous and pressing manner. Do not understand—cannot appreciate, do not like. Their..... doors—their announcing their presence by knocking at the outer door of our houses—hence intruding themselves upon our attention in a bold and conspicuous manner. Besides—further. Theytimes—the tax gatherer comes to demand the dues payable by us to government at a time when it is most inconvenient for us to pay them, *exactly* the person who gives us advice offers us his remarks at a time when we are least inclined to listen to or consider them. And... .. arrears—just as the tax collector always demands payments that ought to have been made in the past but have not been paid, so a person giving us advice always has a tendency to harp on our past transgressions, thereby reminding us of matters that are not at all pleasant.

Explanation.—Speaking generally, the case is the same with advice as with taxation—it is this, that we cannot tolerate or put up with much of either if it is presented to us directly. They must not force themselves on our attention, and demand to be attended to. We cannot appreciate their demanding that we should heed them, and farther, the person who gives advice, like the tax collector, always chooses the most inconvenient and inappropriate time for giving his advice, as the latter does for demanding the payment due to government, and as the tax-collector always reminds us of payments that

have fallen into arrears, so a person who gives advice always harps on our past transgressions, thereby reminding us of things that are most unpleasant.

Para. 3. With difference—a great deal of difference. **Is..... you**—is forced upon you. **You.....for**—you have to try to get others to give you. **General carelessness**—the carelessness with which in the greater number of cases advice that is thrust upon us is given to us. **The other**—the great degree of consideration after which the latter kind of advice is given to us. **Are account**—are matters which have to be considered. **Sifting**—examining—this word is metaphorical. A sift is an implement used for separating the finer from the coarser parts of soil and other debris. **You must take care**—you must be particularly careful. **Separate**—divide. **Decorous part**—that portion of it which is only intended for external show or mere formality. The "decorous" part of any particular piece of advice would be that part of it which is only intended for external show or mere formality. The "decorous" part of any particular piece of advice would be that part of it which is added for mere formality and does not affect the significant portion of it. **All that**—all those observations and remarks. **Put in**—gives utterance or expression to. **The world**—the public at large; the public in general. **Would.....station**—would expect remarks of that kind to proceed from persons having a reputation for a character such as his, and filling a station or position in life such as he does. **All that**—those remarks; the whole of that portion of his advice. **Which.....party**—which some third person who would hear of it would praise. **Stands.....awe**—is to some extent frightened. **You.....safety**—you cannot expect that the person who gives advice will disregard considerations which are calculated to keep him out of harm, i.e., adverse criticism for having given improper advice. **Oracles**—lit. the declaration of the will of the gods, but more particularly their answer to a direct enquiry at one of their temples. The ancients consulted the gods for the most minute affairs of daily life as well as the

most important, and all national acts were submitted for divine approval, as for example, the foundation of colonies, and no doubt was entertained of the genuineness of the response. Many of the answers were couched in ambiguous language, but after all deductions have been made, there still remained a large number of oracles which, in unmistakable language announced the course of events, but what the agency may have been at the bottom of them has puzzled the moderns as well as the ancients. The early Christians, who regarded the heathen gods as real demons, believed the oracles to be genuine responses, but proceeding from evil spirits. Probably the true explanation will eventually be found, whatever it may be. The most famous oracles were those at Delphi, the great arbiter and disposer in the ancient world, Dodona, Ammon, Claros. It is noticeable that oracles were chiefly peculiar to the Greek world. Before the Christian era many of the oracles had decayed or sunk into disrepute, from their being open to bribes, but several of them existed till the 4th century A. D. Will Philippi—will speak in favour of King Philip Philp—*King of Macedon and father of Alexander the Great*. He was persevering brave, and eloquent but crafty, and disgraced himself by debauchery and unnatural crimes. The oracles . . . ears—the oracles will in ambiguous language say things favourable to King Phil p of Macedon, so long as he is the victor of the state of Athens, but if the saying of the oracles be closely examined they will be susceptible of a meaning which will be favourable to the Athenians. There is a figure of speech here. The person giving advice is compared to the oracles, the person receiving the advice, in one capacity to King Philip of Macedon, and in another to the Athenian people. The “decorous part” of the advice given by the adviser is compared to the ostensible meaning of the words used by the oracle which are favourable to King Philip of Macedon, and the real substance of the advice to the hidden meaning of the oracles words that have a different meaning for the Athenians.

Explanation.—There is a great deal of difference between the

advice that is given you uncalled for and that which you court ; you must never fail to take into consideration that the former is generally characterised by a certain degree of carelessness or want of due consideration, whilst the latter is most laboriously and carefully thought out. In analysing, in order to estimate at its true value, the advice that is given you on seeking for it you must be very careful to separate the purely formal part of it from the substantial part. By this I mean that you must put aside all that the adviser adds merely because he thinks that the public expects it from a man of his character and position in life—the whole of that portion of his advice which he puts in merely because it would sound well to a third person of whom perhaps the adviser stands in some dread. You cannot expect that he will not take any precautions to safeguard his own reputation. He will say what will sound well to the ears of the world, but if you only enter into the spirit of what he says you will find in his advice much that will also benefit you.

Para. 4. Disingenuous—not at all clever ; clumsy. **You mean**—what you really want is. **Just punishment**—only that which you rightly deserve. **If.....want**—if that is given you which you apparently ask for. **Still.....insincerity**—a yet greater want of genuineness ; yet greater falsehood ; much more dishonesty of purpose. **Affecting to care about**—pretending to have a great regard for. **Lay.....him**—state the circumstances of your case to him. **Only.....chance**—only in the hope. **Sanctioning**—granting ; speaking in favour of. **Course**—course of conduct or action. **You.....on**—you had already determined to adopt or follow. **Practice**—this manner of procedure ; this way of doing things ; this manner of proceeding to which people are addicted. **Rochefoucauld**—an eminent French writer. **Laid bare**—exposed. **Falseness**—insincerity. **Hardly.....story**—barely or scarcely heard you out, i. e., not heard all that you have to say on the subject. **Advise upon it**—give you advice on the facts you have communicated to them. **To.....re-**

down—in such a way as to advance their worldly prospects or to increase their fame

Explanation.—It is a most clumsy and hollow thing to ask for advice when what you really want is assistance, and you will only be repaid as you deserve if you only get advice instead of assistance. It is still false to pretend to have any regard for another's advice, when you merely state to that other the facts of your case in the hope of his accidentally suggesting that very course which you had already made up your mind to follow. The great French writer Rochefoucauld has noticed this practice and he has also exposed the dishonesty of those advisers who before they have heard the account you have to give them to the end begin to think of the advice they can give on the facts laid before them in such a way as to further their own interest or increase their fame

Para 5 Maxim of prudence—a rule dictated by worldly wisdom. **Which interest**—which is calculated to further your own interest. **As well as for—as also for You**, view—you should clearly and thoroughly appraise him of your motive in giving him that particular piece of advice, viz, that it will further the interest of both, his as well as yours. **Full in view**—so that no part of it is concealed but the whole can be clearly and distinctly seen. **Weight**—force of argument. **Belongs**—attaches. **Conceal**. . matter—keep out of view the respect in which you are interested in the matter. **And it**—and the person whom you advise should afterwards come to find out that you have concealed the fact that you were interested in giving the particular piece of advice that you have given. **Resolutely deaf**—determined opposed. **Argument**—the piece of advice given and the reasons why it was given. **Fairly**—justly. **Concern himself**—really affects him. **Endeavoured**—tried his best. **Persuade**—to induce—to believe. **Pure charity**—an act of disinterested kindness. **Induced him**—prevailed upon him. **To**. . eyes—to let the blind man have the use of his eyes. **May be certain**—may be quite sure. **Though him**—though it was

to the interest of the blind man to carry the lame man, because the lame man, who was in possession of his eyesight, could guide him.

Note.—The allusion is to the story in *Æsop's Fables*, which represents a blind man meeting a lame man, and the former agreeing to carry the latter on his back provided he guided him properly along the road. This story is intended to illustrate the advantage of co-operation. What one man cannot do singly, two or more working together can perform or perform more efficiently and promptly, than one man by himself could have done.

Explanation.—It is a rule of worldly wisdom that when you advise a man to do something, which is both for your own interest as well as for his, you should make this circumstance clearly and distinctly known to him, with all the force that ought to attach to it. If you keep from him your own interest in the matter, and he should afterwards come to find out that your advice was not disinterested, he will determinedly refrain from heeding even that part of it which fairly concerns him. If the blind man in *Æsop's Fables* had told the lame man that he carried him on his back from considerations of pure kindness, you may rest assured that the lame man would never have consented to lend his eyes to the blind man, though it was certainly to the interest of the blind man to seek the assistance of the lame man's eyes.

Para. 6. To get.....views—in order to obtain broad and wide ideas. Consult with—seek the advice of Persons.....disposition—people who are of a different nature from your own. Circumstances—the conditions by which they are surrounded and in which they are placed. Modes of thought—manner of thinking. At the same time—nevertheless. The.....advice—the advice that will have most practical value, *i. e.*, the advice on which you can act most to your own worldly advantage; the advice which you can best or most conveniently translate into practice. Are.....yourself—have the same disposition that you have; are of the same disposition as yourself. Understand.....thoroughly—know your character and disposition so completely. Sure—certain. To... ..personal

—to make their advice go home to you This.. sympathy—this advice will be founded on sympathy, this advice will have in it something of personal feeling for the particular situation in which you are placed. Said—remarked To .. extent—to some degree Soundest advice—the most reliable and trustworthy advice, because it will be tinged with personal feeling and sympathy In the abstract—in theory—apart from the consideration of that which is practical. But by—but it may be the advice which will be most serviceable to you : & which you will be able to derive the greatest amount of good from For you consistency—because it being practical and sympathetic you may be able to act consistently in accordance with it, whereas your conduct in pursuance of advice theoretically more sound but not practical may involve you in a course of conduct involving many inconsistencies This . . particularly—the above remarks are applicable with the greatest degree of truth. Is.. nature—is not of a transient or fleeting character, is not something that is short lived. Where .. adopted—in the case in which a regular course of conduct will have to be based upon it Observed—remarked, written The Statesman—the name of a book published by an eminent English writer With

.. truth—very truly Nothing .. interest—nothing can be calculated to further a man's interest In the long run—ultimately Which character—which is divorced from his character, which does not take into account the principal characteristics of the man's character This quotation is very appropriate here It emphasises the importance that attaches to the advice given by one who is acquainted with the disposition and character of the person whom he advises

Explanation.—In order to obtain broad ideas one should seek the advice of persons who differ from him in nature, surroundings, and general mode of thinking Nevertheless, the most practical advice, & that which can most easily be translated into action, may often be obtained from those whose disposition and character are similar

to that of your own, or from those who know you so completely that they are sure to make their advice personal to you. This latter kind of advice will contain sympathy, because, as it has been remarked by some one, a man always sympathises to some degree with that which he understands. This advice may not be the soundest advice that can be given you theoretically, but it will have this advantage, that it will be advice in accordance with which you will be able to act consistently. These remarks apply more particularly to advice which is required more for the purpose of adopting a particular course of conduct than in connection with some mere temporary matter. As is rightly observed in "The Statesman," nothing can be for a man's interest in the long run which is not founded on his character.

Para. 7. Whom—the particular person—hence his character and disposition. **Addressing**—giving advice to. **What.....him**—what he can actually do. **Look.....said**—try to find the advice that will sound the wisest. **Has.....undertake**—has the courage and the resolution to determine to carry through. **Ability to accomplish**—the mental power to achieve. **Feel with him**—feel as he does ; feel in the same way as himself. **Think for him**—think of what would be best for a man who feels like him to do. **More need**—greater need. **Keeping.....mind**—remembering this ; bearing this in mind. **Your.....into**—the advice which you give should not deteriorate into. **What.....conduct**—how you would have acted. **What.....friends**—and how your friend actually acted under the circumstances. **Take the matter up**—give your consideration to the matter. **At the point**—from the stage. **At.....you**—at which it was brought to your notice. **It is very well**—it would be right. **To go back**—to refer to incidents that are past. **Show him**—point out to him. **Ought.....done**—should have been done. **If it.....done**—if your doing so will make that which is to be done any clearer. **Any.....purpose**—any other good aim or object. **In.....consideration**—in discussing such topics. **Remem-**

ber—you should always bear in mind **Comment**—argument, criticism **Judicious**—just **Advice** . **practicable**—advice should always be directed towards enabling another to accomplish something in the field of action

Explanation.—For reasons similar to those given above, when you are called upon to give advice, you should always bear in mind the character and disposition of the person to whom you are giving the advice and also what it will be practicable for him to do. You should not seek to find the wisest thing which can be said, but for that which your friend has the courage and determination to carry out and the ability to achieve. It will be necessary for you sometimes to feel with him before it will be possible for you to think of a proper course for him. The greater the difference between your own disposition and that of your friend the greater will be the necessity of your keeping the above consideration in mind. The advice that you give should not deteriorate into a mere comparison between what his conduct was under the circumstances and what yours would have been. You should be able to give your mind to the matter from the stage at which it is presented to you. It may be very right to refer to past incidents and point out to your friend what might or ought to have been done, if your doing so will make what is to be done any clearer, or if you have any other good reason for discussing such matters. But one should not forget that criticism however fair and just it may be, is not advice, and that advice should always be given with the view of pointing out something that can practically be done.

Para 8 **Relates** conduct—has to do with the mode or manner of a person's behaviour **Principles**—the rules which he acts upon, the rules he follows in action **Take** . himself—alter his whole nature **Intense**—immense, very sharp **Trace up**—follow up **Source**—the cause of the difference **Do the best**—do the best he can **Induce him**—prevail upon him. **To altogether**—to discard some of his views or principles entirely

Explanation.—The advice which we have been speaking of above is of that kind which relates to the mode or manner of a man's habitual behaviour. If you desire to change the principles or rules upon which he acts, you may have to transform his whole disposition and nature, and alter his entire personality ; you may possibly have to show him clearly the immense difference between his own views and yours and to follow up that difference to its cause. Your aim is not to make him do the best with what he has, but to prevail upon him to discard some principle or some particular manner of conduct entirely.

Para 9. Occasions—times **Feels**—entertains the idea. **So****mind**—so completely decided on what to do ; so thoroughly determined what to do. **Move him**—make him change his mind. **Meet with**—receive. **Much blame**—a great deal of censure. **Whose**..... **him**—whose good opinion he counts. **If he**..... **mind**—if he acts according to his resolution or determination. **Not think**—not endeavour. **To**.. ...**fall**—to lessen the evil. **By**.....**before-hand**—by seeking their advice beforehand. **As it is**—under the circumstances of the case. **Severe**—hard. **For**.....**them**—for not having sought their advice. **They**.....**outrageous**—exceedingly angered or annoyed ; immensely put out. **If**.....**them**—if you after having taken their advice. **In**.....**counsel**—exactly contrary to the manner in which they had advised him to act. **Besides**—further. **So inclined**—not much disposed ; not disposed to the same extent. **To parade**—to give publicity to ; to make known to the world. **Their**.....**consulted**—their advice not having been taken. **Judicious**—trustworthy ; good. **Unhappily neglected**—unfortunately disregarded. **Those instances**—those cases. **Is bound**—is constrained. **Of such**—of those instances or cases. **Constantly occur**—are always happening or turning up. **His**.....**them**—his taking their advice. **A thing**—a matter. **May be expected****due**—it may be expected from them that they will do but which they are not in any sense constrained to do.

Explanation.—There are times when a man feels that he has

so thoroughly made up his mind in regard to any particular thing that scarcely anything could induce him to change his mind; and at the same time he realises that he will be very severely censured by those people whose good opinion is of value to him, if he carries his determination into execution. In circumstances such as these he should not endeavour to lessen the evil by courting the advice of such persons beforehand. Any way, they will regard him with disfavour for not having taken their advice, but they will be immensely angered, if after taking their advice, he acts contrary to the advice so given. Further, such people will not be so much disposed to give wide publicity to the fact that their advice was not taken as they would be to the fact that they had been consulted and their sage advice unfortunately ignored. These remarks do not affect those cases in which a man is constrained to consult others, but are applicable to the common class of cases of everyday occurrence in which it depends upon a person's option whether he will consult another or not.

Para 10 In .. you—in looking about for a friend from whom to seek advice. Look for—see that he is characterised by. Uprightness—straightforwardness and honesty Ingenuity—cleverness It .. happens—it very often is the case All you want—what you are wanting in Moral strength—the "courage of your convictions", the courage to carry through what you deem to be right and proper Discern consequences—see what results will follow Well enough—quite correctly Make them—determine to endure or put up with those consequences Let . be—the person whom you pick upon to be your adviser should be. Nice conscience—conscience that will dictate exactly the right thing to do, conscience that will not be biassed by any extraneous considerations but only by the facts of the case Such a one—such a person Less likely—less liable To . a error—to make that mistake To . liable—which we are all of us so likely to make With forbearance—with less leniency Less generosity—less kindness

to others. **Than.....ourselves**—than we should be disposed to extend to others if we ourselves had to act. **If the.....own**—if the matter in question were our own personal concern. **If.....you**—if I had been in your position. **Phrase—expression**. **Often.....lips**—very frequently made use of by us. **Take good care**—see carefully to it. **Not.....identity**—to remain ourselves all the time whilst giving the advice, and not step into the shoes of the person to whom we give the advice. **Quit**—leave. **Disengaged**—disinterested. **Position**—character. **Bystander**—mere onlooker. **Recommend**—put forward as being desirable. **The.....you**—the particular line of action which we would pursue, if we were acting of your behalf. **Undertake.....behalf**—personally launch out on.

Explanation.—When you desire to find a friend from whom to seek advice you should select one who is straightforward and honest in character rather than merely clever. Very often all that you are wanting in is the courage of your own convictions. You can see quite clearly what will be the result of your own convictions. You can see quite clearly what will be the result of your acting in a particular manner, but you cannot make up your mind to endure or put up with them. Your adviser should also be a person of nice conscience, because such a person is less liable to make the mistake, which most of us are liable to make, of advising you to act with less leniency, consideration and kindness than he himself would act, if he were called upon to achieve that which you are required to do. We very frequently use the expression “if I were you,” but we anxiously guard our own identity all the time, and never leave the disinterested position of a mere looker on. We recommend to you the course we might pursue, if we were acting for you in your absence, but we do not advise you to adopt that course yourself.

Para. 11. Being careful—exercising caution and consideration. **For.....sake**—so far as you yourself are concerned. **About—regarding** ; respecting. **Also for theirs**—you should also take into consideration the position, the person you go to for advice, would be

placed in by the fact of your going to him for his advice. It is selfishness—it is a most selfish thing to do. Unnecessarily—without having any real necessity. Consult—seek the advice of. Peculiar difficulty—some particular embarrassment. Delicacy—reluctance. Informed—told.

Explanation.—One should not only be careful for his own sake as to the person to whom he goes for advice, but also for the sake of that letter. It is a most selfish thing to do, to go without there being any real need for it, to seek advice from a person who would be likely to feel some particular embarrassment or hesitation in giving you advice, and who, therefore, had better not be informed of the matter at all.

SUMMARY

Para 1 Advice is acceptable when —

- (a) It coincides with our previous conclusions,
- (b) When we derive it for ourselves by analogy,
- (c) When it is addressed to us by another interwoven with regret at some error of his

Para 2 Advice is not endurable when it is given to us in the direct way, and in any case a great deal of it cannot be tolerated

Para 3 We should always separate the decorous part of advice given us from the substantial portion of it

Para 4 You should not ask for advice when what you want is assistance

Para 5 When advising a man to do something which is both for his interest as well as your own you should always put the fact clearly before him

Para 6 You should generally speaking seek the advice of persons who differ from you in disposition

Para 7 In giving advice you should always bear in mind what the person whom you advise is capable of doing. You should not offer comment to a person who seeks advice

Para. 8 The above remarks apply to advice as to conduct ; if you wish to change a man's principles you will have to take him, as it were, out of himself.

Para. 9 One should not seek another's advice when he has thoroughly made up his mind as to what he will do. It is better not to seek advice than to get it and then not follow it.

Para. 10. In seeking for a friend to advise you, you should look for uprightness in him rather than cleverness. He should also be a man of good conscience.

Para. 11. One should not go for advice to one who would feel any particular embarrassment or delicacy in giving the advice.

VIII. — SECRECY.

Para. 1. For once—for one occasion on which. Formally—expressly. Imposed ... you—required of you. Implied—imposed upon you by implication, &c., &c., by circumstances. A hundred times—very many times—use of the definite for the indefinite. Concurrent circumstances—the conditions by which you are surrounded ; the circumstances in the midst of which you are placed. As ... friend—as one friend speaking to or addressing another friend. Is ... only—is in a sense confined to you ; is told you confidentially. Much ... application—a great deal of what a person tells you when visited with sorrow and suffering. In ... anger—or at a time when he is seized with a fit of anger. In ... heart—when he unfolds his heart to you ; when he discloses to you the secrets of his heart. Should be sacred—should be deemed holy ; should have a halo of sanctity about it ; should be regarded as being holy, and so should be carefully guarded. In ... sympathy—in his eager longing for consolation ; in his ardent desire to win the kind feeling of his fellows. He has ... soul—he has said things to you which he would have confessed to no one but his own inner self.

Explanation.—Secrecy is imposed upon one far oftener by implication and by the circumstances of the case than expressly. Everything

that your friend says to you, addressing you in your capacity of a friend he says to you on the understanding that you will keep it to yourself. A great deal of what a man tells you at a time when he is seized with a paroxysm of grief, or is in a fit of anger, or possessed with a feeling of confidence he pours out his heart to you should be deemed by you to be of a private character and therefore to be strictly guarded. In his extreme eagerness to obtain the sympathy of his friend he has declared things which he would have disclosed only to his own soul.

Para 2 To repeat—to tell to others, to circulate. In social intercourse—in the course of associating with your friends. Sometimes—under certain conditions. Sad treachery—miserable double-dealing. Prolish—a most silly thing to do. Commonly relate—ordinarily or usually repeat. Part . . . happened—a small portion of what has transpired. Relate—repeat. With fairness—correctly. Still—all the same. Misconstrued—misunderstood. As . . . meanings—just as a word which has many meanings is liable to be misunderstood under the circumstances stated below. In . . . tongue—in a foreign language. Without the context—without (knowing) the connection in which the word is used.

Explanation.—It is under certain circumstances most miserable double dealing to repeat what you have heard in the course of associating with your friends, and when doing so is not treachery, it is extremely silly. Because generally you will state only a part of what has transpired and even if you state that part with absolute correctness, there is the danger of its being misunderstood, as is a word of a foreign language which has many meanings when the context is not given.

Para 3 There conversations—there are few cases in which talk to each other. Imply—call for because of the circumstances. Some degree—some amount. Mutual confidence—trust reposed in each other by the persons taking part in the conversation. Elight—restricted in degree—Some conversations imply more secrecy

than others. In addition to—over and above that. Said in confidence—addressed to another under circumstances which imply that you are telling that other person something because you repose trust in him. Is peculiar—pertains to the particular affair. Present company alone—only those who are then present at that place. Though.....secrecy—though it is not told them as if it were a secret. It.....them—they only are intended to hear it. Or...them or for persons who fill a capacity similar to them. To.....rightly—to understand the true nature of the communication. Hss.....simple—does not hesitate. To.....meets—to any one who comes his way; to any one whom he comes across. He... ..himself—he puts a very low value on himself. To.....granted—to presume. Was.....presence—was said before him. In...words—in exactly the same way. At any time—at all times. Aloud—in a loud voice, so that every one could hear it. In the market-place—in the place where the public of a town or village assemble for the purpose of buying and selling commodities. The average man of mankind—a man of the most ordinary type of men. Would.....himself—would be pleased to think that he was.

Explanation.—In almost all conversations some degree of mutual confidence is implied. And in addition to that which is said in confidence, there is generally something which is peculiar though not confidential, which is addressed only to the people then and there present without being confided to their secrecy. That conversation is intended only for their ears or for the ears of people like them, and the people present are expected to understand this rightly. Hence, when a man feels no hesitation in repeating all that he hears to any one and every one he comes across, he places a very low value on himself, for he seems to presume that what was said in his presence, would have been said in the same words, at any time, in a loud voice, and in the public market-place. In short, that he is the most ordinary stamp of man, a conclusion at which no one would care to arrive in connection with himself.

Para 4 Habitual—something that has come to form part of his habit, natural Unmeaning—senseless Reserve—the quality of keeping to himself In some men—discretion of the character of some people Which . occasion—which leads them to make secrets of those matters which is not at all necessary to treat as such It is needless—that is, that can be said concerning the attitude displayed by some men is that it is unnecessary It . from—it is the result of, it is the outcome of Innate shyness—an inborn or natural shyness of disposition Timidity of disposition—timorous character Temper—disposition Suspicious—doubtful of others Frequently betrayed—often gives away, often deals, transacts with Oppressed—harassed From . falling—whatever may be the cause of this extraordinary reserve, i.e., whatever cause the reserve may arise from, it is in every case a weak point in one's character. At . strength—in the same way that artificiality is due to by some to constitute their strength This . .prudence—other people regard this kind of extraordinary reserve as constituting their worldly wisdom Does not know—cannot correctly determine When—on what occasion at what time To confide—to say anything in secrecy Will do well—will act wisely Maintain—preserve Pythagorean silence—Pythagoras was an ancient Greek philosopher (540—510 B.C.) who founded a body of monks known as the *Pythagorean Brotherhood* He insisted greatly on silence as being the state best fitted for study and meditation, absolute silence It is . .course—it is the best thing that he can do Change it—give it up. On any account—for any reason Not . .wisdom—not to be under the mistaken impression that his silence amounts to wisdom or sagacity

Explanation.—On the other hand, some people are unreasonably (and) naturally reserved, which leads them to make secrets without there being any reason for their doing so, and it is the least to say of such things that they are needless. Sometimes this reserve is the outcome of natural shyness of disposition or of timorousness

of nature, sometimes from a temper naturally suspicious; or it may be the result of having been frequently betrayed or harassed. No matter what the originating cause of such a reserve might be, it is a weakness of character. As some men regard their artfulness as constituting their strength, so this kind of people mistake their reserve for worldly wisdom. The best thing for a man who does not know when, or how much, or to whom to confide, is to remain silent. That is the most suitable course for him to adopt. I would not advise him to change it under any circumstances, only he must realise that his silence is not wisdom.

Para. 5 Happy—desirable Union—combination. Frankness and reserve—openness or outspokenness, and the tendency to maintain an artificial silence in relation to all matters. Is to be desired—is most desirable. Comes not by—is not attainable by. Candour—openness; frankness. Caution—reserve. For, &c.—relating to frankness or reserve. It.....from—it is principally the outcome of. Uprightness of purpose—honesty of motive and intention. Enlightened by—enabled by. Profound—very great; very deeply felt. Delicate—nice Care.....others—regard for the feelings of other people. Go very far—go a long way; do much. Teaching—enlightening. What to confide—what matters to make secrets of Conceal—keep from the knowledge of others In our own affairs—in relation to the matters which affect our lives. To suppress—to refrain from repeating. The...seen—the stone which is thoroughly opaque, so that it reflects the image of nothing. Polished—burnished. Which.....things—which reflects the image of everything Alike—in the same way. Hard and insensible—unimpressionably; incapable of being moved or in any way affected.

Explanation—The combination of frankness and reserve which is so desirable cannot be acquired by studying rules relating to frankness or reserve. It is principally the outcome of an honesty of motive and intention elevated by a deeply felt and delicate regard for the feelings of others. This will go far in teaching us what to entrust to

others, and what to keep back in our own affairs, what to circulate and what to repress in those of others. The stone in which nothing is seen, and the polished metal which reflects all things, are equally unimpressible.

Para 6 Is, . public—is announced to the public at large. To proclaim—to make it generally known. Ever—at any time, at some previous or prior time. Confided—entrusted. May..... confidence—may amount to a very great violation of the trust reposed in you. The only one—the only⁹ breach of confidence. Then ..commit—which you under these circumstances can commit.

Explanation—When any matter is made public, to proclaim that it had ever been entrusted so your confidence may be no small breach of the trust reposed in you, and under the circumstances it is the only one which it is then left open for you to commit.

Para 7 With respect to—as regards. Kind—description. To trusted—in whom confidence may be reposed. Observed—remarked. Grave—of a serious turn of mind. Are..... confidants—may be very safely trusted. Conduct—carry on. In ..essential—in which it was absolutely necessary to maintain secrecy. Acquire—develop. Reserve—caution. For all occasions—which they would bring into use at all times.

Explanation—As regards the kind of people to be trusted, it may be observed that grave, proud men are most reliable confidants; and that those persons, who have at any time been called upon to conduct any business in which secrecy was most necessary, are likely to acquire cautious habits which will avail them at all times.

Para 8 It is a question—it is a doubtful point, it is a point on which no opinion can be pronounced with certainty. Escape sooner—be more quickly made public; be sooner let out to the public. By means of—by reason of its being entrusted to. Vain man—a man who is very fond of trumpeting abroad his own personal influence. Simpleton—a man who does not understand in the very

least the ways of the world. Who....secret—who act in such a manner in connection with a secret as to betray it indirectly though they do not give it out openly. At last—ultimately; finally. Suggested—made known to others. Manner—mode of behaviour. Shrewd—clever; discerning. Knows a little of—knows something regarding. Circumstances—conditions. Connected—associated. Vain—boastful So.....ornament—and to make known the fact that they have been entrusted with a secret in order to enhance their own value or worth. Let it.....accident—accidentally give it out. Sell it.....advantage—make it known to others in order thereby to gain a personal gain or advantage for themselves. Simple-minded—artless. With... ..smoothly—who have not experienced many of the ups and downs or difficulties of life; who have led very easy lives, not being vexed or worried by any serious misfortune. Would not themselves—would not so far as they themselves were concerned. Make any mischief—make any trouble; cause any trouble to follow from. Disclose—make known to others. Do not see—cannot understand. Harm—wrong; injury. Can come of—can result from. Telling—repeating to others.

Explanation—On the other hand, it is a question whether a secret will be divulged sooner by a vain man or by a simpleton. There are some persons who play with a secret until at last it is suggested by their manner to some shrewd person who knows a little of the circumstances connected with it. There are others whom it is unsafe to trust; not that they are vain, and so wear the secret as an ornament; nor that they are foolish, and so let it drop by accident; not that they are treacherous, and so sell it for their own advantage. But they are artless and inexperienced people, with whom the world has gone smoothly, who would not themselves make any mischief of the secret which they disclose, and therefore do not see what harm can result from their repeating it to others.

Para 9. You...confidence—entrust anything to another as a secret. Consider—think You.....confide—you desire to

entrust another as a secret. It is enough—is sufficiently weighty, is of sufficient importance. To be a secret—to be looked upon or regarded as a secret. Small secrets—the trifling and insignificant matters of which you make secrets. Require care—require the greatest attention on your part. Suppose—entertain the idea. Keep them sufficiently—take care their best to preserve them from others. Been time has not spoken about the matter for a particular length of time. This at—and we cannot very well wonder why this should be so. In their nature—characteristic of them peculiar to them. Remind—impress on the mind of. They are secrets—they were told him on the implied understanding that he should not divulge them to others.

Explanation.—Before you entrust anything to another person as a secret you should consider whether the thing you wish to confide in is weighty enough to be a secret. Your small secrets require the greatest care. Most persons suppose that they have kept them sufficiently when they have not said anything about them for a certain length of time and this is hardly to be wondered at if there is nothing in their nature to remind a person that they were told to him as secrets.

Para 10 Sometimes—occasionally, on certain occasions. Good reason—a very plausible ground. For friend—for keeping things back from even the person who is your dearest friend. It is—and the good reason is. Be less liable—may not be so much subject to the possibility. To be reminded of—to have recalled to your memory. Anxieties—troubles. You aside—you have made up your mind to forget all about them. Tact enough—sufficient in genuity. Perceive—observe, notice. Offer you—give you. Counsel—advice. Consolation—solace.

Explanation.—There is sometimes a good reason for using concealment even with your dearest friends. And that reason is that you may be less liable to be reminded of your anxieties when you have decided to forget them. Few persons have enough tact to

perceive when to remain silent, and when to give you advice or offer you solace.

Para 11. You should.....keep—unless it be unavoidable you should take care not to confide in a person whom you know would not easily be able to keep your secret. Expose.....displeasure—and when the fact of his being your confidant may cause him to incur the displeasure of some one else. Hereafter—later on Discovered—found out. That... ..confidence—that you reposed confidence in him; that he accepted the responsibility of keeping your secret. Desire for—wish to have; wish to obtain. Is...indulged—is not to be satisfied. Dragging—drawn; pulling. Dragging... ..misfortunes—drawing other people into circumstances in which they will be made to participate in your misfortunes.

Explanation.—You ought to take particular care not to entrust another unnecessarily with a secret which it may be a hard matter for him to keep, and which may expose him to somebody's displeasure when later on it is discovered that he was the object of your confidence. Your desire for aid, or for sympathy, is not to be indulged by dragging other people into your misfortune.

Para. 12 There is as much responsibility—it is as serious a matter Imparting—communicating to others. Keeping—preserving Neighbour—friend.

Explanation—The subject of divulging your own affairs to others to preserve or keep as secrets is as serious a matter as that of preserving secret matters told you by your friend

SUMMARY.

Para. 1 Many more secrets are entrusted to you by implication than expressly. Both are alike sacred.

Para. 2. To repeat what one hears in social intercourse is in many cases treacherous—in others it is foolish.

Para 3 Most conversations imply some degree of mutual confidence, and when this is not the case they have something peculiar

about them which are all owing only to the present company of the people like those who constitute the present company

Para 4. The habit of undervaluing reserve which characterizes some people, which makes them without any occasion, is both needless and unnecessary

Para 5. That happy union of Frankness and Reserve which is so very desirable is chiefly from an acquaintance of persons enlightened by a profound and delicate care for the feelings of others

Para 6. It is a great breach of confidence to announce, after a matter has been made public, that it had formerly been entrusted to your secrecy

Para 7. Grave, proud people are the worst people to make confidants of as also are those who have ever had to conduct any business in which secrecy was essential

Para 8. Some bold and people with whom the world has grown smoothly, who will not be alarmed more any mischiefs of the secret which they disclose, and therefore do not see what harm can come of telling it are the most careless persons who can be entrusted with a secret

Para 9. One should not make a secret of a matter which is not of sufficient weight to be made a secret

Para 10. When you desire to avoid anxiety in relation to things that have happened in the past, to prevent being reminded of it, you are justified in using concealment with your dearest friend

Para 11. You must not entrust another unnecessarily with a secret which it may be difficult for him to keep

Para 12. As much responsibility attaches to imparting your own secrets as in keeping those of your friends.

NOTES ON THE MOTTO

PART II.

The.....business—wisdom or sagacity concerning the conduct of worldly affairs. **Hath.....writing**—has not so far been made the subject of a published work. **Derogation**—lowering ; debasement deterioration. **Learning**—knowledge. **The.....learning**—those whose object it is to promulgate learning, or spread knowledge. **This root**—the source. **Springeth**—arises. **With.....experience**—who had but a limited or restricted degree or extent of experience. **Out-shoot.....how**—do better than them in their own line.

IX.—ON THE EDUCATION OF A MAN OF BUSINESS.

Para. 1. Essential qualities—the requisite attributes. **For... ..business**—for a person who is engaged in transacting business. **Are.....nature**—are of a description which concern his character. **These.....first**—those qualities must be first developed. **Betimes**—early. **To.....truth**—to be perfectly straightforward in everything that he does. **Potent charm**—a very powerful influence. **Bear him**—carry or conduct him. **The world's entanglements**—the difficulties that beset one's path in life. **Insense**—in the sense in which it can be made most applicable to the everyday affairs of this world. **Act.....simplicity**—act with greater candour. **With...error**—with less chance of making a mistake. **Itto**—it is calculated to promote. **The.....development**—the highest degree of mental culture. **The statesman**—see note *ant.*. **Gives the reason**—explains why it should be so. **Correspondences**—points at which they meet. **Manifold**—numerous. **That.....other**—that they will be found together ; *that the one will be found where the other is. **Inferred**—presumed from given premises ; drawn as a natural or expected conclusion. **Notgood**—not only because a man who is

wise will also be good; the wisdom which he possesses making him good at the same time. Their . . . wise—those who are good are also wise, they drawing their wisdom from their goodness. Questions of right and wrong—the problem what it is right to do and what wrong, when argued or reasoned out. Perpetual exercise of—something that always engages the attention of Faculties—mental powers Solicitous . . . do—keenly desirous of knowing whether what they do is right or wrong Deep . . . heart—earnest concern of one's feelings In these questions—in relation to matters of this kind. Carries with it—takes along with it, has as an accompaniment of it Deeper—more profound Cultivation—enlightenment Effected—brought about Excitement—stimulus Intellectual—mental

Explanation—The most necessary qualities for a man of business are of a moral nature, these are to be cultivated first. He must learn but must learn truth That same love of truth will be found to be a most powerful influence to conduct him safely through the difficulties of this life, of course, safely in the most worldly sense Besides, the love of truth not only makes a man act with more simplicity, and therefore with less chance of error, but it conduces to the highest intellectual development. The reason why the above should be so will be found in the following passage from *The Statesman* The correspondences of wisdom and goodness are numerous, and the fact that they will be found together is to be presumed from the circumstances, and that because not only does men's wisdom make them good, but also because their goodness makes them wise Questions of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right and wrong of what they do and see, and a deep interest of the heart in these questions carries with it a deeper cultivation of the understanding than can be easily effected by any other stimulus that may be applied to intellectual activity

Para 2 Just . . . said—i e., in the preceding paragraph Said remarked Of—regarding, respecting The . . . truth—the advisability of being thoroughly truthful in transacting business. To . . .

qualities—to other qualities of the moral nature. **Charity**—an other of the moral qualities. **Thus**—similarly; in the same way. **Enlightens**—enables. **Quite** as much as—to as great an extent as. **Purifies**—cleanses. **Heart**—the seat of feeling in human beings, hence human feelings. **Indeed**—is a matter of fact. **Girt about with**—closely, surrounded with. **Powers**—ability to accomplish things.

Explanation.—The remarks that have been offered in the preceding paragraph respecting the love of truth apply also to the other moral qualities. For instance, charity enlightens the understanding quite as much as it purifies the heart. And as a matter of fact knowledge is not more closely connected with power than goodness is with wisdom (*Cf.* the saying, 'Knowledge is Power.')

Para. 3. Training—technical education; the education of a particular description that is given to a person for a particular purpose. **Become a.....business**—who is to lead a life of busy activity. **Form principles**—to adopt principles according to which to act. **When.....action**—when called upon to play his part in the active and busy life of the world. **He.....compass**—he will not have anything to guide him, like the mariner who goes out to sea without having a rudder with which to guide his ship fitted to it or a compass to show him the direction in which he is going. **They are... study**—the formation of principles are what a man derives as the best consequences of a liberal education of which study form an integral part. **History**—the study of the doings of the nations of the world; the record of events that have occurred in this world together with a statement of the causes that brought them about. **Political economy**—the science of the production, the distribution, and consumption of wealth. **Ethics**—moral philosophy, the science of good conduct, and the entertaining of proper and just sentiments. **Are.....labour**—the formation of good principles will be the reward which he will reap for his labour in undergoing a course of training in the particular branch of study which he takes to. **As.... world**—a principle of moral

conduct is, in its character, like a physical law. Though.....certainty—though it will be seldom possible to predict the consequences of its operation with the same degree of certainty with which we predict the result of the operation of a physical law. Facts—the material Embrace—comprise Do. of—can't be With...exactness—with the same degree of precision Unsound—false; wrong Insufficient—inadequate To form—to adopt and act upon Some—the idea is that they may be sound or unsound good or bad His action must be constant and not erratic. Nourish—develop

Explanation—The next thing of importance in the training of one who is to become a man of business will be for him to form principles; for without these, when thrown on the sea of action, he will be as a mariner without rudder and compass. They are the best results of study, whether it is history or political economy or ethics that he is studying, these principles are to be the reward of his labour. A principle resembles a law in the physical world, though it can seldom have the same certainty, as the facts which it has to deal with do not admit of being weighed and measured with the same precision as material things. The principles which a student aspiring to be a man of business adopts at first may be wrong, they may be inadequate, but he must not on that account neglect to form some; and must only cherish a love of truth that will not allow him to adhere to any of his old principles the moment that he finds them to be wrong.

Para 4 Much depends upon—a great deal is dependent upon, i.e., has to do with Temperament—disposition It.... hopeful—he should be possessed of a disposition that will always induce him to look to the future with a feeling of hopefulness. Bear him up—support or maintain him Faintheartedness—feeling of hopelessness; the feeling of depression that follows from an anticipation of failure. Folly—foolishness Numberless discouragements—the innumerable objects that will crop up to discourage him. Prosperous man—a man who succeeds in life Will... endure—will have to put up with. In calm—such a person a

disposition ought also to be cool and tranquil. May be driven wild—may be driven mad. By.....business—by any sudden rush of business when the amount of work to be done will be great, and will, therefore, press heavily upon him. Lose his time—under those circumstances he will waste his time. And his head—and the calmness or tranquillity of his mind—and his wits. In rushing.....else—in leaving something yet incompleated and quickly turning to take something else in hand. Wished-for conjunction—much desired union. Of the.....hopeful—of a disposition that unites in it evenness of temperament at all times with a hopefulness of lookout into the future. Is very rare—is very seldom to be found in the same person, i.e., very few persons possess at the same time both a calm and a hopeful disposition. It.....power—it is at least within the power of every one. To study well—to make himself well acquainted with. Temperament—disposition; nature; character. Provide.....it—to endeavour to remedy the shortcomings or defects that he finds in it.

Explanation—A great deal depends upon the natural disposition of a man of business. It is most important that he should have a hopeful frame of mind, so that he may be borne up against the indetermination, the foolishness, the falsehood and the many other causes of discouragement which will beset the path of even a successful man of business. His nature should also be tranquil, otherwise he may be driven out of his sober frame of mind by any sudden rush of work, and may thus lose or waste much of his time and his senses by leaving one unfinished thing to take up another. This most desirable union of the calm and the hopeful is, however, very seldom to be found in the same person. It is, however, in every one's power to make himself thoroughly acquainted with his own disposition, and to endeavour to remove or remedy the short-comings that he finds in it.

Para. 5. A.....himself—the habit of thinking independently. May be acquired—may be attained or developed. By the student—by the man who passes most of his time in studying in

Habit—a mode of action which has grown natural by repetition. **Deciding for himself**—arriving at a conclusion without the assistance or aid of another. So indispensable—the thought necessary is. **study**—cannot be acquired by mere study cannot be acquired by merely studying in one's chamber. **Decision**—the act of pronouncing an opinion on any matter submitted for your view. **That**—exercised—that cannot be completely put into practice. **Until**—wanted—until the time actually arrives when one is called upon to decide. **You**—deciding—you cannot place yourself in a position by placing before you hypothetical or imaginary circumstances. **Realities**—real, actual circumstances. **Too**—with—on which to exercise your faculty of decision.

Explanation.—The habit of thinking independently is one which may be acquired by the solitary student. But the habit of deciding independently, which is so necessary to a man of business, cannot be acquired by mere study. The act of deciding is a thing which cannot be completely exercised, until some occasion actually arises on which you are called on to decide. You cannot exercise decision *colours for hypothetical circumstances*. It is indispensable that you should have actual facts to deal with.

Para 6 Formation of principles—the formulation of a set of general rules of action. Requires decision—requires us to decide what we will adopt and which we will reject. *Decision* here means *decision permanently*, not a decision that is to be changed on the first suggestion of some other consideration. That kind—that kind of decision. Depends upon—follows from **Deliberate judgment**—judgment arrived at after long and serious thought devoted to the subject. **Wanted**—business—required for the purpose of transacting the everyday business of life. **Must**—call—must always be within one's reach, must always be within the reach of one's grasp. **Judge**—decide, pass an ultimate judgment. **Foresees**—anticipates consequences and results. **Thrown**—resources—at an early age been so placed as to have had to depend on themselves.

Have.....up—have been trained under conditions in which they have enjoyed. **Great freedom**—unrestricted liberty of action.

Explanation.—Decision is also required for the formation of principles but that decision is of the kind which depends upon deliberate judgment; whereas the decision that is required for the transaction of affairs of everyday life must at all times be within one's reach. It does not pass ultimate judgment so much as it anticipates results and selects courses of action. This kind of decision is to be found in those who from very early years have been made to depend on themselves or who have been trained under conditions which allowed them the greatest liberty.

Para. 7. Lay down—indicate definitely **Any course of study**—any particular of definite course or instruction. **Not technical**—not having to do exclusively with the business itself.

[*Note*—The difference between '*General*' and '*Technical*' education is that whilst the one aims at training the mind generally the latter aspires to impart knowledge of a particular kind, dealing with a particular line or department of business]

Peculiarly fitted—adapted in any special way. **Form**—constitute; train; make. **Reasoning closely**—reasoning step by step which will ensure accuracy. **Ensure this**—to make sure that this is attained; to make sure that this result is attained. **Anything... geometry**—any branch that he can study with greater profit to him than the science of geometry. Geometry proceeds step by step, one conclusion arrived at forming the starting point or premise for the next.

Explanation.—One cannot easily prescribe any course of study calculated particularly to be beneficial to a man of business which would not be of a technical character. He should be trained to reason accurately, and in order to make sure that the desired result will be attained, he can be introduced to no better subject of study than the science of geometry.

Para 8 Lay down—prescribe Something . . . at—something like comprehensiveness of the range of subjects and ideas should be aspired to Which—so, universality Mind agile—versatile and quick mind Gives—provides Variety—a number of different kinds of Information—intelligence, knowledge System—kind of instruction Many thought—a number of different ways of thinking and hence, ideas Classes—descriptions, categories. Better—more thoroughly

Explanation—Something like comprehensiveness of information and of ideas should be aimed at in laying down a course of study for a man of business. This will not only make his mind agile, but will supply him with a variety of information. Such a system will make him acquainted with a number of different ways of thinking with facts of a number of different kinds, and will enable him to arrive at a better understanding of men.

Para 9 There.. youth—during a certain period of his youth Well spent—well passed In those studies—in the study of those subjects Which ..character—which pertain to mental science, which try to explain the world and its origin. Investigation of—study and discussion of, thinking on. Great..philosophy—important problems of metaphysics. Breadth—width, liberality Tones—stimulus Mode of thinking—manner of thinking, the manner in which he habitually thinks Afterwards—later in life He him—be of the greatest and most effective service to him. In life—when he is called on to take part in transacting the business of everyday life

Explanation—A certain period of his youth may, with very great advantage to him, be passed in the study of subjects which are metaphysical in character. He will acquire a width and brilliance of thought by thinking on and discussing some of the vital problems of philosophy. And this will be of the greatest use to him when later on in life he will be called upon to play his part in transacting the affairs of everyday life.

Para. 10. Enter here—give in detail in an essay like this. **Description**—account. **Technical studies**—those special studies that are to fit him for his particular business. **Point out**—bring before the notice of the reader. **Works**—books on subjects. **Softened world**—make the passage or the change from the world of thought to the world of action less sudden and less marked. **Particularly needed**—specially required. **System of education**—principle on which education is imparted. **Like our own**—like that prevailing in England. **Consisting of**—which principally or mainly consists of. **For the most part**—for the greater part. **Remote...life**—unassociated with the actual condition and circumstances that prevail in everyday life. **These works**—books dealing with subjects of this kind. **As...student**—as are calculated to arouse in the student. **Common...him**—the ordinary thing by which he is surrounded in this world. **Scarcely...feel**—has ever been forced by the circumstances of his life to entertain. **They**—books of the kind described above: **Imagination and philosophy**—imagination and thought. **Practical wisdom**—see Essay I and the summary where the ingredients of practical wisdom will be found explained. *Cf.* "Imagination, if it be subject to reason, is its 'slave of the lamp.'" **Such...Bacon**—the works of Bacon are of this practical, and at the same time imaginative, kind which break the transition from the schools to the world. **Lucid order**—the clearness of his exposition; clear arrangement. **Grasp of the subject**—his thorough understanding of the subject he deals with viewed from all sides. **Comprehensiveness of his views**—the universality of his views; the breadth, width or liberality of the opinions he expresses. **His...mankind**—his deep insight into human nature. **Greatest**—most profound. **Distinctly given out**—directly and clearly expressed to the world. **By...man**—by any mortal who was not directly inspired by God (the author excludes the prophets).

Note.—Some have doubted whether Shakespeare or Bacon possessed the profounder insight into human nature, and the controversy has

gone the length of attributing some of Shakespeare's works to be the work of Bacon's pen. The more sensible view to take would be to admit that both were intellectual giants in their respective departments, and to desist from endeavouring to pass any opinion on a comparison of their attainments.

Practical—which can be effected in this world. **Purposes**—teaching, aims, subjects, aspirations. **Respect for**—veneration of. **Of**. **Interest**—which is tinged with interest to mankind. **Unrivalled**—unequalled. **Fitness**—suitability. **Form**—mould; train. **The**. **affairs**—the transacting of the most intricate kinds of business.

Explanation—In an essay of this sort it is not appropriate to enter into a description of the technical studies for a man of business; but it may be pointed out that there are works which lessen the sharpness of the change from the world of thought to the world of action, and which, therefore, are especially necessary in a system of education like that which exists in England, which consists chiefly of studies of a character that are widely separated from the actual facts of everyday life. Works of this kind are such as those which tend to create in the student an interest in the ordinary things by which he is surrounded such as he has scarcely ever been called upon to experience. They show how imagination and reason can be so combined and united as to give rise to practical wisdom. The writings of Bacon partake of this character. The clearness of his exposition and arrangement, the profound understanding by him of the subject he deals with, the liberty, width and universality of his views, his deep knowledge of human nature—the most profound perhaps that any one not inspired by Providence has ever attained to—the practical nature of his purposes and his great respect for anything of human interest, make Bacon's works unequalled as regards their suitability to form the best type of men for the transaction of affairs demanding the greatest degree of responsibility.

Para. 11. It is.....it—the most important consideration is not so much the matter which we study as the manner in which we study it. Our student—the student who aspires to become a man of business. Learned man—a man possessed of great erudition. But.....business—but a man who can transact affairs well. A full man—a quotation from Bacon's essay on 'Learning'—an erudite or learned man. Ready man—another quotation from the same essay—a man who can readily apply the fruits of his learning to the actual facts of a particular case. Taught—educated Arrange—put into proper order. Express—state in precise language Let himself—let him practise. Digests—summarises and analyses. Classifying—placing under their proper heads. Narratives—narrative accounts; accounts giving an account or description of some occurrence. Decidingevidence—coming to a decision after considering evidence offered on a matter which is conflicting or opposite in character. Require method—require to be done methodically in order to be done properly; in order to be done properly must be done according to some regular rules. Must expect—must not be disappointed if he finds, &c Early attempts—first attempts; the attempts made by him in the beginning. Clumsy—awkward; wanting in neatness and clearness. Dividing—classifying Inhim—according to any method that happens to strike him No.....than—no other object than. Treating—dealing with. Separate—distinct. Perceive—mentally see What...another—what things belong to one class what to another different from it Logical—natural. Order of their following—order in which they follow each other. Rude beginnings—rough, imperfect beginnings. Method is developed—we get to do things methodically. Any degree of toil—any amount of hard work. He.....compensated—the student would not be rewarded; the student would not be repaid. By such a result—by his getting to learn how to do things methodically by his learning method. Sure reward—a certain repayment for his labour and trouble. Clearness—lucidity; absence of confusion. His own views—his

own ideas Facility—case which he will command Bring ..man
 —pay attention to the man, attend most to the sayings of the man
 Who It—by listening to whom they derive the greatest amount of
 benefit for themselves This will be one—such a person will be one
 who is Master of method—who is most thoroughly methodical
 in propounding his views

Explanation.—The thing studied does not make so much difference] as does the manner in which it is studied The student who aspires to] be a man of business is not intended to be a profoundly learned man, but a man of business, not a man of erudition but a man who can readily apply the fruits of his learning to the actual facts of life He must be taught to arrange and express what he knows. In order to be enabled to do this he should occupy himself with making summaries and analyses, arranging and classifying his working materials, writing narratives, and deciding upon conflicting evidence All these exercises require the application of method He must not be disappointed if his first attempts are somewhat awkward, they are bound to be so; he begins perhaps, by dividing his subject in any way that occurs to him, with no other view than that of dealing with distinct portions of his subject separately, he does not in the beginning perceive what things fall under one category and what under another, and what should be the logical order in which they ought to follow one another. But from such imperfect beginnings method is developed; and there is scarcely any amount of labour and hard work for which he would not be repaid by attaining such a result His most certain compensation will be a clearness of his own views, and a facility of explaining them to others People attend most to the sayings of that man who benefits them most; and such a man will be a man who is a master of method

Para 12 Cultivate—develop by practice. Fluency in writing—the ability to express one's ideas with ease and rapidity in writing A flow of words—a mere string of words, one following another in rapid succession Expressing his thoughts—formulat-

ing his thoughts in writing. **Accuracy**—correctness and precision—i. e., so that the words used by him in writing express precisely the thoughts he wishes to convey. **Bravity**—conciseness; the expression of one's thoughts in a few words. **Can only.....life**—can only be attained by practising oneself from an early age. **Find**—come across. **Neglect**—failure to attend to. **But.....labour**—but not with readiness—only after taking great pains. **Have.....thoughts**—can think methodically. **To look at**—to think carefully about. **Precise**—exact. **Common error**—mistake made by many. **Indulging..... words**—expressing their thoughts by using a large number of words; being verbose. **As if.....hope**—as if they entertained the hope that by doing so. **Some.....purpose**—some of them might succeed in conveying the meaning they intended them to convey; some of them might express the intended meaning.

Explanation.—The student who is qualifying to be a man of business should from an early age practise composition in order to acquire a fluency in writing—not a fluency which will consist merely in a flow of words, but a habit of expressing his thoughts briefly, precisely and readily; and this can only be acquired by practice early in life. One comes across persons who, because they have neglected this part of their education, though they can express themselves precisely and accurately, they cannot do so readily but only after a degree of care and labour. Others, again, though they can think methodically, and can express themselves readily, cannot express themselves with precision. Such persons have not accustomed themselves to find out the real meaning of words, and they are therefore likely to make the mistake so generally made, of using a large number of words to express their thoughts, from a sort of hope that some of them, at least, may express what they really mean.

Para. 13. Style—the characteristic or distinctive manner of composition. **Aimed at**—aspired to. **Plainness and precision**—clearness and accuracy. **Close... word**—use of the same word again soon after its use once. **Need.....avoided**—need not to be eschewed

as in composition of a purely literary character. Aversion to—dislike of. Carried too far—carried to too great a length. Kinds—descriptions. Writing—composition. In literature—in purely literary writings. Brought to account—made to submit an explanation; censured, reprimanded. Misleading people—producing a false impression on the minds of people, leading people astray, misleading people. Pay the penalty—to undergo the punishment in the shape of paying damages. Shunned—avoided. Exactly—precisely.

Explanation.—The style of a business man's composition should be characterized by clearness and correctness. He need not avoid using a word again so soon after it has been used if it comes. In all descriptions of writing the dislike of a composition of the same word may be carried to too great a length. In writings of a purely literary character, a writer is often punished for having created a false impression on the mind of the reader, but in business affairs the writer may soon be called upon to pay the penalty for his having fought shy of the word that would have expressed precisely what he meant.

Para. 14. Conclude—bring to an end. Better—in a more fitting way. Endeavouring to describe—making an attempt to give a true picture of. Sort of person—kind or description of person. Consummate—thorough.

Explanation.—The author suggests that he cannot end this essay more suitably than by endeavouring to give an accurate description of the kind of person a thorough man of business ought to be.

Para. 15. Fix—details—devote his attention to mastering details. Be ready—always be willing and prepared. Give—afford. Give—hearings—listen to all kinds of arguments that can be urged on both sides of a question. Give a hearing to—consider. Encumber him—hamper his work. Practised—intellect—he must have by practice got into the habit of exercising his intelligence or mental faculties. Be strong in principles—have a large stock of principles on which to act and resolutely adhere to them. Materials—raw materials—a metaphor from building—the data on which the

conduct of any business rests. Shapeless heap—a pile possessing no definite form. Possessed of method—who is methodical in his ways. Arrange—place under proper heads. By the aid of principles—being aided in doing so by his wealth of principles. Goes further—does more. Builds.....materials—proceeds to construct a building with the raw materials which he possesses. Such a man has a constructive frame of mind—he can make something out of what to others was merely useless matter.

Explanation—A consummate man of business should be able to attend to matters of detail connected with business, and to accord due consideration to every kind of argument. His doing so will be no obstacle in his way, for he must have been practised before hand in exercising his mental faculties, and he must have a wealth of principles to which he resolutely adheres—one man may collect the raw materials of a particular business together, another man, who is possessed of method, may arrange what the first has collected; but it is only such a man as has been described above who can go further, and with the aid of his principles construct a building with the materials he possesses.

Para 16. Courageous—inspired with fortitude; moral courage—not mere fearlessness. **Required** .. **affairs**—needed for the conduct of the everyday affairs of life. **Civil affairs** is here used in opposition to military affairs, i.e., the affairs transacted for and during the conduct of a war. **Belongs to**—characterises; is distinctive of—hence, fortitude. **Rather to**—more to. **Able commander**—clever leader of an army. **Mere soldier**—the ordinary fighting man. [The courage of the soldier is the fearlessness of meeting death—that of the commander, the moral courage to offer resistance to the last hour and to encourage his troops, by his own example, to do so, even though the fortune of the war should for the time being be going against him]. **Serviceable**—useful.

Explanation.—A consummate man of business should be possessed of fortitude. The courage that is required for the transaction of the

everyday affair of life in times of peace is that which characterises the shifful leader of an army rather than the mere fighting man. But all the same any kind of courage will be useful to a business man.

Para 17 Stout heart—brave disposition Patient—not hasty. Vigorous—active Disciplined—well trained and kept under control by reason Will.... boldly—will make plans fearlessly With view—having a wide outlook Executes calmly—coolly carry into execution the plans he has formed Stretching out—extending Not ...grasp—which are not yet ripe for him to seize. Hence, will not launch out on any project that is yet impracticable Grow before his eyes—develop within the range of his view—always keeping his eyes on them Until ... seized—until the proper time to seize them; until they reach the stage at which they can be seized with profit. Metaphor from the process of the growth and the ripening of fruit He will . . failure—he will constantly contemplate the possibility of failure In order to provide—so that he may have ready at hand A remedy—some course that will mend matters Retreat—some course that will enable him to retire honourably from the project or scheme Repose—tranquillity; rest He will not be upset by the fact of failure

Explanation.—In addition to having a brave disposition, the consummate man of business should also possess a patient frame of mind, and an active but well trained imagination; and then he will be able to plan boldly, and with a broad expanse of view; he will carry out his plans coolly, and will not stretch out his hand to seize things that are beyond his reach. He will allow opportunities to develop within the range of his view till it becomes practicable to seize them. He will think steadily over the possibility of failure, so that in that event he will be ready to supply a remedy or a retreat. He will have the calmness and strength or rest in his conduct

Para 18 Deep sense—keen sense Responsibility—the feeling that one will be answerable for the proper conduct of a certain

business or department of it—hence, a sense of what is due or expected from one. Power of vitality—efficacy to work great things. Anxious—very careful. Express—state Be anxious... possible—be most anxious that his deeds and statements should be as truthful as possible.

Explanation.—A consummate man of business must realise thoroughly what is due and expected from him. He must repose complete belief in the efficacy of truth to achieve great things, and in everything that he does and says, he should evince an anxiety to be as truthful as he can.

Para 10. Almost inevitably—almost without exception; in almost every case Endow him—furnish him. Diligence—perseverance and application. Discreetness—the quality of knowing when to speak and what to say and when to remain silent. Common place requisites—ordinary requirements; everyday traits or qualities which are indispensable. All the rest—all the other good qualities which he may possess. Never come to be—never find the opportunity for being. Translated into action—transformed or converted into action; made any use of in the conduct of the actual affairs of life.

Explanation.—The business man's feeling of responsibility and love of truth will almost without exception make him diligent, accurate and discreet—a construction of everyday qualities which, if not possessed, all the others may never find the opportunity to be made use of in the conduct of the actual affairs of life.

SUMMARY.

Para. 1. The essential qualities for a man of business are of a moral character. He must learn early to love truth.

Para. 2. He must be strong in all the moral qualities, particularly charity.

Para. 3. A man of business must early form principles; he must begin to do so from the days when he is a student and derive principles from everything that he reads.

Para 4 The temperament of a man of business should be hopeful and calm for much depends upon it

Para 5 A man of business should cultivate the habit of deciding for himself This cannot be learned by study.

Para 6 The kind of decision wanted for the conduct of the world's business is one that must ever be within call and not dependent upon deliberate judgment

Para 7 A man of business should be brought up in the habit of reasoning closely

Para 8 In any course of study laid down for the education of a man of business nothing like universality should be aimed at.

Para 9 In his youth some time should be devoted to studies of a metaphysical nature

Para 10 The man of business should be given to read works that will soften the transition from the schools to the world For this purpose the works of Bacon are excellent

Para 11 Greater attention should be paid to the manner of studying a subject than to the subject studied A man of business should be a 'ready man' rather than a 'full man'

Para 12 The student who intends to become a man of business should early cultivate a fluency in writing, i.e., the facility of expressing his thoughts with accuracy, brevity and readiness

Para 13 In the style of a man of business nothing should be aimed at but plainness and precision A close repetition of the same word need not be avoided

Para 14 Description of a consummate man of business:—

Para 15 (a) He should be able to fix his attention on details, and to give every kind of argument a hearing

Para 16 (b) He should be courageous

Para 17 (c) He should also have a patient temperament, and a vigorous but disciplined imagination.

Para. 18. (d) He must have a deep sense of responsibility, and must believe in the power and the vitality of truth

Para. 19. (e) He must be diligent, accurate, and discreet.

X.—ON THE TRANSACTION OF BUSINESS

Para. 1. This subject—the subject of this essay Two parts—two divisions. Dealing with others about business—transaction business with others; entering into business negotiations with others.

Explanation.—The subject of this essay may be divided under two heads, (1) negotiating business transaction with others, and (2) dealing with the business itself.

1.—*Dealing with others about business.*

Para. 2. General subject—the wide subject, viz, the entire subject of the "Transaction of Business." Embraces—comprises; includes Choice—selection. Agents—people appointed by us to represent us in our dealings with others. Agents appointed by us for this purpose are authorised to bind us by their transactions, as also to bind those with whom they deal. The..... Interviews—the carrying on of business by personally meeting the other party with whom business is to be transacted. The choice of colleagues—the selection of people who are to act along or together with you in your business Use of councils—the value and utility of meetings for the purpose of deliberation. Topics—subjects Treated—dealt with. General rules—rules which are applicable equally to all these different branches of the subject Withothers—which have to do with our transaction of business with other. Naturally—very reasonably. Findhere—be dealt with here

Explanation.—The first part of the general subject embraces the choice and management of agents, the transaction of business by means of interviews; the choice of colleagues, and the use of councils. Each of these topics will be treated separately. There remains, however,

certain general rules with respect to our dealings with others which may naturally find a place here

Para 3 Converse with the world—the talk you have with people in general Avoid—shun Juggling dexterity—mere combat of words. Dexterity—cleverness. Prevent—avoid. Circumvented—got round Cunning—adroitness It ... aggressive—one should not impose on another because he is cleverer than the others

Explanation.—In the conversation which you hold with the world avoid everything that savours of a juggling dexterity. The proper use of dexterity is to prevent your being circumvented by the cunning of others It should not be aggressive

Para 4 Concessions—the points on which we yield or give in. Compromises—an arrangement arrived at which is between two extremes, viz, the extreme contentions of the opposite parties Form—are Large—extensive Dealings—relations. Be .. as—be regarded as Distinct—clear, unmistakable You .. them—you must not expect people to be thankful to you for making concessions Far from saying—do not wish in the least to say Wise—prudent To concessions—to give in to others More wisely—with a greater degree of prudence Nature—intrinsic quality

Explanation.—Concessions and compromises form a large and very important part of our dealings with others. Concession must generally be looked upon as distinct defeats, and you must expect no gratitude for them I am far from saying that it may not be wise to make concessions, but this will be done more wisely when you understand the nature of them.

Para 5 In making compromises—when you agree to a middle course Do.. to—do not expect to Gain much win much Concealing—hid ng. Views—opinions Wishes—desires As .. suffer—equally liable to suffer

Explanation.—In making compromises, do not think to gain much by concealing your views and wishes You are as likely to suffer from it not being known how to please or satisfy you, as from any attempt to overreach you, based on a knowledge of your wishes

Para. 6. Instances—cases. Adopted—made use of. Advisedly—purposely. Brings...reason—makes a person understand a thing correctly. Nothing else—no other means or contrivance. Could—would be able to do so. When—at a time when. Is... .. idea—is engaged to such an extent with one single idea. Completely—entirely. Over-estimates—overrates. Relative importance—importance with respect to other ideas. Hardly—scarcely. Be brought—be induced. To look at—to view. Calmly—coolly. Any... ..reasoning—any power of argument. Disease—abnormal state or condition of mind. Time—the lapse of time. Doctor—cure.

Explanation.—Delay is in some instances to be adopted advisedly. It sometimes brings a person to reason when nothing else could; when his mind is so occupied with one idea, that he completely over-estimates its relative importance. He can hardly be brought to look at the subject calmly by any force of reasoning. Time is the only doctor for this disease.

Para. 7. Is very watchful—is most vigilant. Both—alike. To... ..sense—to prevent things from being done against his notion. Right—that which is proper. Moments—times. Lassitude—when one is not strictly on the look-out. Much discussed—argued at great length. Whether... ..not—whether it may have been argued relevantly or not. Comes—succeeds; follows. Anxious—desirous. Be settled—be set at rest. Some danger—some fear. Handiest—most convenient and easy. Getting rid of—disposing of. Matter—subject. Being... ..best—being misunderstood as being the best, i.e., the most satisfactory.

Explanation.—A good man of business is very watchful, over both himself and others, to prevent things from being carried against his sense of right in moments of lassitude. After a matter has been much discussed, whether to the purpose or not, then comes a time when all parties are anxious that it should be settled; and there is

then some danger of the handsst way of getting rid of the matter being taken for the best

Para 8 Worthwhile—paying Bestow—give Much pains—a great deal of trouble. Gaining over—winning over Foolish—silly, senseless To .. thinking—to think as you do. Should .. soon—should do so at your earliest opportunity You reason—the reasons you a-cribe for you particular move Always—at all times. Some weight—some degree of value With wise—in the eyes of those who are wise. At first—in the very commencement. You omit .. foolish—you fail to lay your arguments before the eyes of those who are silly They prejudices—they will conceive the narrow-minded views based mostly on personal feeling Fool—a silly senseless person Is consistent—often sticks to his views with great determination whether those views be right or wrong, and is quite willing to pursue them to their logical conclusion Very .. repetition—very fond of saying the same thing over and over again Repeating—stating His folly—his silly view or notion In reason—at all times whether proper or not At last—ultimately Has a hearing—attended to by others. It is hard—it is indeed a sorry state of circumstances, it is undoubtedly very severe on him. Sometimes—on some occasions Chimes in with—agree with, be in agreement with. External circumstances—outside conditions.

Explanation—It is often worth while to bestow much pains in gaining over foolish people to your way of thinking, and you should do it soon. Your reasons will always have some weight with the wise. But if at first you omit to put your arguments before the fool^{sh}, they will form their prejudices; and a fool is very often very consistent and very fond of repetition. He will be repeating his folly at all times, whether it be appropriate or not, until at last it has a hearing, and it is hard if it does not sometimes agree with external circumstances.

Para 9 Should care—should make it his business. Consult—hold a counsel with Occasionally—now and then, at times

—data. Do not consider—**you should always follow the historical method and trace everything up to its source. Give way to—concede to, accede to Particular theory—particular explanation While—during the time when. Merely—simply Collecting materials—getting together your data Influence—prejudice. Choice—selection You yourself—you must work independently. Reject—discard As important—as necessary Seen—examined Thought about—given due consideration to. Adopt—accept. It.**

subject—it enables you to become a master of the subject Comparative surprise—a lessened or reduced fear of being surprised or taken unexpectedly The meaning is that if you investigate a subject for yours if you are less likely to be taken by surprise at what others may have to urge because in studying and investigating the subject you would have sifted it thoroughly, and so have found out for yourself everything connected with it Rely on—depend on Worked out—thoroughly beaten out, completely laid bare In discussion—during the course of argument with your friends

Explanation—The first thing to be considered in the division of the subject of this essay is the collection and arrangement of materials at one's disposal One should not fail to begin with the earliest history of the matter under consideration One should be careful not to give way to a particular theory, at a time when he is merely collecting materials lest it should influence him in the choice of them One must work for himself for what he rejects may be as important for him to have seen and thought about, as what he adopts, besides it gives him a command of the subject and a comparative fearlessness of surprise, which he will never have if he has to rely on other people for his material In some cases, however one may sometimes, by not labouring much beforehand, at parts of the subject which are nearly sure to be worked out in discussion

Para II When—at the time when, at that stage of your work when, &c Information—the knowledge or intelligence you

had to get together. *Cf.* Tennyson—

“ Knowledge comes but wisdom lingers.”

* * * * *

“ Let knowledge grow from more to more,
Yet more of wisdom in us dwell,
That heart and soul according well,
May make one music in our ear.”

—*In Memoriam.*

Task—work imposed upon you. **Of.....it**—of deciding which you will select and which you will reject. **You.....method**—you must proceed in a methodical manner ; you must proceed according to some recognised method or manner of procedure. **Practise.....thinking**—think deeply on those subjects or topics alone which require your immediate attention, so that you may not dissipate your energy on thinking on irrelevant matters. **Weary yourself**—tire yourself ; fatigue your brain. **Considering.....way**—thinking of the same thing continually or constantly in the same light—*i. e.*, from the same point of view. **Just oscillating over it**—thinking over it again and again, just as a pendulum moves backwards and forwards over the same extent of space. **Progress**—advancement. **Not making**—not taking any definite note of. **The.....made**—the small degree or amount of progress that you have made. **Lose your attention**—let your attention wander. **Reveries**—brown-studies. A reverie is a loose and irregular train of thoughts occurring in musing or meditation. A good instance of a reverie is Wordsworth's poem “ The Reverie of Poor Susan ”—the student is recommended to read it. **About**—concerning. **The subject**—the matter about which you are thinking. **Bring.....point**—come to the essential or important or pivotal consideration. **Use the pen**—resort to writing. **There.....in it**—there is no magic charm attached to writing. **Prevents.....about**—prevents your thoughts from wandering, *i. e.*, from going from the immediate subject under consideration to dwell on some other. **It.....thoughts**—resorting to writing compels you to put down your thoughts in a

—data Do not . . . consideration—you should always follow the historical method and trace everything up to its source Give way to —concede to, accede to Particular theory—particular explanation While—during the time when. Merely—simply Collecting materials—getting together your data Influence—prejudice Choice —selection You yourself—you must work independently Reject—discard As important—as necessary Seen—examined Thought about—given due consideration to Adopt—accept It . . . subject—it enables you to become a master of the subject. Comparative surprise—a lessened or reduced fear of being surprised or taken unexpectedly The meaning is that if you investigate a subject for yourself you are less likely to be taken by surprise at what others may have to urge because in studying and investigating the subject you would have sifted it thoroughly, and so have found out for yourself everything connected with it Rely on—depend on Worked out—thoroughly beaten out, completely laid bare In discussion—during the course of argument with your friends

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Para 11 When—at the time when, at that stage of your work when, &c Information—the knowledge or intelligence you

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methodical manner Survey the matter—take a general view of the matter or subject With .. eyes—with a vision that is not tired by being spent and exhausted in gazing on objects that have no connection with the matter under consideration. In thinking vaguely—in thinking at random. Lose time—waste time Acquire .. with—get to know a great deal about. The .. subject—the unimportant portions or parts of the subject This is a metaphor taken from food grains. The husk of wheat or any other good grain is the external coat of it which is valueless for purposes of consumption by human beings—hence the meaning “unimportant parts of the subject.” Is .. injurious—works a great deal of mischief Apprehension—faculty of understanding Becomes dull—gets deadened. Establish—form. Associations of ideas—union of thoughts. The doctrine of the ‘Association of Ideas’ was first formulated by James Mill the father of John Stuart Mill and may be shortly stated as follows —That ideas that have once been associated with each other have a tendency to suggest each other at a future time immediately that one of them is presented to the mind. Occur .. again—repeatedly present themselves to your mind Distract—divert, draw away or off from the proper object. Become more tired—are more fatigued, endure a greater degree of mental fatigue. Really been employed—actually been engaged In .. subject—in so thoroughly making yourself acquainted with the subject that you could be regarded as being a master of it.

Explanation.—When you have collected and arranged your information you are brought face to face with the work of deciding upon it To make this as difficult you must use method, and practise economy in thinking. You must not weary yourself by always considering the same thing from the same point of view—just oscillating over it like a pendulum, as it were, seldom making much progress, and not marking the little that you do make You should not dissipate your attention by indulging in reveries about the subject, but must bring yourself to the point (by putting yourself such questions as are suggested by the author in the text) You

should express in writing the answers to the questions you put yourself. You should resort to writing, it is not indeed a magic charm or spell, but it prevents the mind from wandering away from the real theme. It compels you to methodise your thoughts. It enables you to survey the matter with a less tired eye, whereas, on the other hand, in thinking vaguely, one not only loses time, but he acquires a familiarity with the unimportant parts of the subject which is absolutely injurious. One's apprehension becomes dull; he establishes associations of ideas which occur again and again to divert his attention, and he becomes more tired than if he had really been employed in mastering the subject.

Para. 12. Arrived.....decision—arrived at the conclusion you think best. **You.....consider**—the next point you have to think about. **You.....it**—you will communicate it to others. **In.....this**—in communicating your decision to others. **Be sure**—take care. **Very rarely**—very seldom. **If ever**—if at any time. **Which.....subject**—which has not a direct bearing on the subject. (The word "*Relevant*" is a legal term borrowed by way of a metaphor from the Law of Evidence.) **Beware of**—take care not to; fight shy of. **Indulging in**—making an extensive use of. **Maxims**—short, pithy sayings. **Abstract propositions**—theories; theoretical statements. **Let.....say**—whatever you say let it concern your subject directly. **Human affairs**—the concerns of this world. **So wide**—so diverse. **Subtle**—intricate. **Complicated**—difficult in their nature to understand. **Sagacious**—wise. **Better.....himself**—better be satisfied. **Pronouncing upon**—expressing his opinion or decision upon. **Points**—matters. **Alone—only**. **Upon.....for**—on which he is required to pronounce an opinion in the shape of a decision.

Explanation.—When you have arrived at your conclusion, the next point which you have to consider is how you are going to communicate it. In doing this, you ought to take care that you very seldom, if at all, say anything which is not directly relevant to the subject. You ought to take care not to indulge in short, pithy say-

range in theories or in anything of that sort. Your subject should form the only topic of your conversation. The affairs of this life are so diverse, intricate and complex that the wisest man would do well to be satisfied with merely expressing his opinion on those points only which are submitted to him for his opinion.

Para. 13 Nice question—delicate question State—mention Much—upon—whether you ought to state them or not will depend to a great extent on Nature—character Party—person Speaking out—stating Can give—can state In most cases—in the greater or larger number of cases Be—other—be acting justly towards others Eventually—in the end Good—beneficial State some of them—mention some only of them Are mislead—are likely to misdirect others Or—truth—or whether they fully state the whole truth For—sake—on your own account or behalf Considered—thought Part—portion Generally—in the majority of cases Taken to be—considered to be Best—most convincing Precluded—cut off, excluded An argument—a particular reason for holding a certain view Turns out to be—happens to be Sound—correct To put forward—to advance

Explanation—It will often be a very delicate question whether or not to state the motives of your decision Much will depend on the nature of the subject, upon the party whom you have to address, and upon your power of speaking out the whole matter When you can give all your motives, it will in most cases be just to others and eventually good for yourself to do so If you can only state some of them then you must consider whether they are likely to mislead, or whether they tend to the full truth And for your own sake there is this to be considered in giving only a part of your reason, that those which you give are generally taken to be the whole, or at any rate, the best that you have And, hereafter you may find yourself precluded from using an argument which turns out to be a very sound one, which had very great weight with you, but which you were at the time unwilling, or did not think it desirable to advance.

Para. 14. To communicate—to convey to others. **The motives**—the reasons or arguments that urge you to a certain course of action. **Unfavourable decision**—a decision that will be unfavourable to the person to whom you have to communicate it. **Naturally**—impelled by instinct to consider the feelings of the other party. **Study**—deeply think. **Convey**—communicate. **To..... pain**—to occasion least unhappiness to the person to whom you communicate your unfavourable decision. **Ensure**—give rise to. **Unworthy**—unsuitable. **Immediate**—direct. **Their full weight**—all the influence that they ought to have. **Latent**—lying dormant. **Confirm**—make us more sure of the truth of. **Bold**—straightforward. **Unkind**—uncharitable. **Groundwork**—the basis.

Explanation.—When you have to communicate the motives for an unfavourable decision, you will naturally study how to convey them so as to give least pain, and to ensure least discussion. These are not unworthy objects; but they are immediate ones, and therefore likely to have their full weight with you. Beware that your anxiety to obtain them does not carry you into an implied falsehood; for to say the least of it, evil is latent in that. Each day's converse with the world ought to confirm us in the maxim that a bold but not unkind sincerity should be the groundwork of all our dealings.

Para. 15. Often.....necessary—be in many cases requisite. **General statement**—a statement of a general character. **The history**—its whole course from its beginning to the present time. **Lucid**—clear. **Yet..... details**—and at the same time it should not go into a too lengthy account of the minutiae of the business. **It.....it**—the general plan of the narrative should not only be actually methodical, but should show on the face of it that it is so. **It..... form**—this explains the preceding statement—the narrative should be stated in such a form as to show that it is stated according to some fixed or definite method and not in a haphazard fashion. **Build it up**—construct the fabric of your narrative; state the history of the business. **Beginning.....beginning**—commencing from the very commencement of the history of the business. **Giving.....weight**—bringing into due

prominence those features connected with the business which, because of their importance, require such importance to be attached to them **Hurrying over**—giving a hasty and incomplete account of **Those steps**—those circumstances connected with the business. **Which . you**—with which you happen to be very well acquainted, which you happen to know very well **You . ignorance**—you must thoroughly realise what points the person you are addressing is likely to be ignorant of in connection with the business whose history you are narrating **So avoid**—thereby prevent **Forestalling . . conclusion**—stating your conclusions without showing the process of reasoning by which you arrive at them **The best teachers**—the most competent teachers, the people best qualified to impart instruction to others **Who . . forget**—who can for the time being act as if they had forgotten **Full well**—very well, exceedingly well **For the use of "full"** in the sense of a measure of number or amount **Of Gray**—

"Full many a gem of purest ray serene

The dark unfathomed caves of ocean bear,

Full many a flower is known to bloom unseen

Any waste its fragrance on the desert air"

—*Elegy written in a Country Churchyard*

Work . result—arrive at conclusions by proceeding logically step by step from given premises, who from given data proceed step by step to the conclusion, taking nothing for granted, but arriving at each step in the argument by methodical reasoning **Which . minds**—which conclusions however, are to them self evident truths because they have grown so familiar with them. **With . beginner**—taking as great an interest in working out their results by logical and methodical reasoning as a person does who is quite unfamiliar with the subject he is dealing with. **With . his**—proceeding from one point to another in their natural order, not stepping over any simply because they happen to be very well known, and going on to others which the former ultimately lead to—i.e., not omitting the intermediate steps in the process of reasoning because they are well known to him since they may not be known at all to his hearer **The word 'Larger'** here gives

an idea of "span," hence the derived meaning of stepping over the intermediate steps.

Explanation—You will frequently be called upon to make a statement of a general character respecting the course of a business from its commencement. Your statement in such a case should, whilst not going too minutely into details, be as clear as you can make it. The form in which you state your narrative should show that it has been directed by method, and that it is not a merely haphazard statement; it will not be enough if your statement does really proceed according to some logical plan, but does not show on the face of it that it does so. You should state the history, proceeding step by step, one statement leading by logical reasoning to that which follows; you must begin at the beginning, like a builder begins from the foundation and constructs his edifice by placing one brick upon another. You should also give to the respective parts of the history the prominence that is due to them and not pass over hastily those points that happen to be particularly well-known to you. You must realise completely the degree to which your hearer is ignorant of the subject, and then you will be able to avoid stating your conclusions without stating expressly the arguments and reasoning by which you arrived at them. The best teachers are those who, whilst they are engaged in imparting instruction to others, can appear as if they had forgotten what they know very well; who proceed like a beginner in the subject to arrive at conclusions by resorting to logical and methodical argument which proceeds step by step, not omitting any steps intermediate between the premises and the conclusion but advancing with all the enthusiasm of a beginner from one step to another which the former naturally suggests until the conclusion is reached.

Para. 16. Good practice—a very desirable manner or method of procedure. **To draw up**—to draft. **Put on record**—put down in writing. **Abstract**—analysis; summary. **Upon**.....**decision**—which have induced you to arrive at a particular conclusion. **Complicated**—difficult; abstract and intricate. **Is**.....**to**—at any future time there is any reference made to it. **There**.....

prominence those features connected with the business which, because of their importance, require such importance to be attached to them. **Hurrying over**—giving a hasty and incomplete account of. **Those steps**—those circumstances connected with the business. **Which . you**—with which you happen to be very well acquainted, which you happen to know very well. **You . ignorance**—you must thoroughly realise what points the person you are addressing is likely to be ignorant of in connection with the business whose history you are narrating. **So avoid**—thereby prevent. **Forestalling conclusion**—stating your conclusions without showing the process of reasoning by which you arrive at them. **The best teachers**—the most competent teachers, the people best qualified to impart instruction to others. **Who forget**—who can for the time being act as if they had forgotten. **Full well**—very well, exceedingly well. For the use of "full" in the sense of a measure of number or amount. *Cf. Gray—*

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The dark unfathomed caves of ocean bear,

Full many a flower is known to bloom unseen

Any waste its fragrance on the desert air"

—*Elegy written in a Country Churchyard*

Work . result—arrive at conclusions by proceeding logically step by step from given premises, who from given data proceed step by step to the conclusion, taking nothing for granted, but arriving at each step in the argument by methodical reasoning. **Which minds**—which conclusions however, are to them self-evident truths because they have grown so familiar with them. **With beginner**—taking as great an interest in working out their results by logical and methodical reasoning as a person does who is quite unfamiliar with the subject he is dealing with. **With . his**—proceeding from one point to another in their natural order, not stepping over any simply because they happen to be very well known, and going on to others which the former ultimately lead to—i.e., not omitting the intermediate steps in the process of reasoning because they are well known to him since they may not be known at all to his hearer. The word '*Longer*' here gives

an idea of "span," hence the derived meaning of stepping over the intermediate steps.

Explanation—You will frequently be called upon to make a statement of a general character respecting the course of a business from its commencement. Your statement in such a case should, whilst not going too minutely into details, be as clear as you can make it. The form in which you state your narrative should show that it has been directed by method, and that it is not a merely haphazard statement; it will not be enough if your statement does really proceed according to some logical plan, but does not show on the face of it that it does so. You should state the history, proceeding step by step, one statement leading by logical reasoning to that which follows; you must begin at the beginning, like a builder begins from the foundation and constructs his edifice by placing one brick upon another. You should also give to the respective parts of the history the prominence that is due to them and not pass over hastily those points that happen to be particularly well-known to you. You must realise completely the degree to which your hearer is ignorant of the subject, and then you will be able to avoid stating your conclusions without stating expressly the arguments and reasoning by which you arrived at them. The best teachers are those who, whilst they are engaged in imparting instruction to others, can appear as if they had forgotten what they know very well; who proceed like a beginner in the subject to arrive at conclusions by resorting to logical and methodical argument which proceeds step by step, not omitting any steps intermediate between the premises and the conclusion but advancing with all the enthusiasm of a beginner from one step to another which the former naturally suggests until the conclusion is reached.

Para. 16. Good practice—a very desirable manner or method of procedure. **To draw up**—to draft. **Put on record**—put down in writing. **Abstract**—analysis; summary. **Upon**.....**decision**—which have induced you to arrive at a particular conclusion. **Complicated**—difficult; abstract and intricate. **Is**.....**to**—at any future time there is any reference made to it. **There**.....

... labour—it will cost you only a very little trouble and exertion. In .. again—in recalling to your mind every circumstance and detail relating to the subject. Will .. necessary—the necessity of making such an abstract will depend to a great extent upon the fact. Conveyed—declared. Reserved—incomplete; a statement in which some of the reasons have not been declared or stated. Full—complete. Grounded—by which you arrived at them.

Explanation.—It is a very beneficent practice to draft and put down in writing the reasons which have induced you to arrive at any particular conclusion on an intricate and complex subject, because if you do so, and you have need to refer to that subject again at a future time you will have to exert yourself but little to again make yourself master of the details of it. Of course the extent to which this practice will be of any real use to you in connection with any particular subject will depend upon the circumstance whether in giving out your reasons for your conclusions, you have stated them all or have kept some back.

Para. 17. All .. receive—all the letters and other communications you receive from others. Concise record—a brief summary in writing. Kept—maintained. Which—which concise record or short summary in writing. Contain a note—have recorded on it, have put down in writing on it in a few words. What .. letter—what step or action was taken upon the receipt of any particular letter. Put away—kept by. Documents—papers, instruments in writing. Relating subject—having to do with the same subject concerning the same subject. Brought together—kept in one file. Establish—bring into existence. System—plan, method. Ensure—make it possible. Readily—easily. Ensure, to—make it possible for you to easily lay your hands on them. To .. practice—to be resorted to habitually every day, to be regularly resorted to in the daily conduct of one's business.

[Note.—The author means that the system adopted and put into practice should be such that it can be followed easily in the usual course of one's everyday business.]

Facsimiles—true or exact copies. Send out—despatch from your place of business.

Explanation.—A brief summary of all communications received from others should always be kept, and that summary should also contain a note recording the action that was taken upon the receipt of the particular letter, whether it was sent to any other place or not and where it was put away. All documents and papers concerning the same subject should be kept together in the same place. You should try to adopt and maintain such a system of arranging your papers as will enable you to lay your hands on them without any difficulty, and yet will be one which will not require too much time or attention to follow out in the course of the daily transaction of your business. Exact copies of all letters despatched from your place of business should also be kept.

Para. 18. These.....things—these matters to which I have drawn your attention may appear to be very insignificant and unimportant in connection with the "*Transactions of Business.*" Andare—and indeed they are so. Unless.....them—unless you fail to attend to them, and experience the difficulties, inconvenience, and annoyance to which you are put by reason of your having neglected to attend to them.

Explanation.—It may appear to you that the matters to which I have called your attention are very trifling and unimportant circumstances in connection with the '*Transaction of One's Business.*' This is certainly true so long as you attend to them. It is only when you fail to attend to them that the inconvenience and annoyance caused by your neglect of them will show you how important they really are.

SUMMARY.

Para. 1. Subject may be divided under two heads :—

- (1) Dealing with others about business, and
- (2) Dealing with the business itself.

leely and plainly, speak out openly to you. Should be able to—should be given the liberty to. Comment freely upon—criticise and pass remarks without any kind of restriction. Your directions—the orders you issue to them. Counsellors—advisers. Best—most reliable. Who . work—are given any work to carry out. See things—observe matters. Have been overlooked—have escaped the notice of. Who designed it—who planned the project. Sagacious—clever, worldly wise.

Explanation—You ought to treat your subordinate agents in such a way that they will not be afraid to speak out plainly to you. They ought to feel that they may take the liberty to criticise and remark upon your directions without any manner of restriction, in this way they may be converted into your most reliable advisers. Because those who are given any work to carry into execution are likely to observe matters which have escaped the notice of those who planned the projects, however clever and wise those men might have been.

Para 6 Interfere unnecessarily . . . agents—curtail the independence of your agents in the matter of the work entrusted to them. Gives them—developes in them. *Leaning too much*—relying to too great an extent. Upon you—upon your judgment. Unnecessary interference on your part with the work of your agents deprives them of the power of independent action and fosters in them a disposition to depend too much upon your judgment. Sir Walter Scott—a Scotch Poet and Romance writer, best known as the author of *The Lay of the Last Minstrel*, *The Lady of the Lake*; *Marmion*, and *The Weaverly Novels*. In his poems as well as in his novels his principal theme is the life led by people on the Borderland between Scotland and England. Canning—a great English Statesman, he was Prime Minister of England (B 1770—D 1827).

[*Note*—The extract that follows is a quotation from Sir W. Scott's writings.]

I fear—I apprehend. He.....hard—he works harder than his constitution can bear. Under the great error—labouring under the very wrong impression. With his own hands—personally; himself. To see—to supervise. Everything—the doing of everything With.....eyes—himself. Greatest general—most successful military leader. First statesman—the most eminent politician. Be content—be satisfied. To uses.....others—to use others as instrument for carrying out their purposes. Hold.....content—and themselves remain satisfied With the.....implements—with merely exercising the greatest possible care as regards the persons whom they are going to select to be their instruments in carrying out their plans. Vigorous minds—active and energetic intellects Nice perceptions—the power of perceiving things aright. Will.....much—will be liable to curtail the independence of their agents to too great an extent Chief objects—principal aims. To train up—so to educate Those around him—those with whom he has to work. To do.....him—not to be under the necessity of requiring his help. He should.....self-reliance—he should try to educate them to depend upon themselves. Create a standard—impress on the minds of those around him an idea of the general way in which all things should be done. As to the way—regarding the manner. Standard—type of ideal. Maintained—kept up; followed. In.....absence—should be away for a time. Applied to—followed in doing. Careful inspection—strict supervision. He is in full vigour—is in the enjoyment of perfect health and strength.

Explanation.—You must not by interfering without good reason with the work of your agents deprive them of their independence of action, because your doing so will lead them to habitually depend too much upon you. Sir Walter Scott has said of the statesman Caning that he apprehended that he taxed his strength beyond the limit which it could bear under the greatly mistaken notion of trying to do too much himself and of supervising the doing, of everything personally.

lessly and plainly, speak out openly to you. Should be able to—should be given the liberty to. Comment freely upon—criticise and pass remarks without any kind of restriction. Your directions—the orders you issue to them. Counsellors—advisers. Best—most reliable. Who work—are given any work to carry out. See things—observe matters. Have been overlooked—have escaped the notice of. Who designed it—who planned the project. Sagacious—clever, worldly wise.

Explanation—You ought to treat your subordinate agents in such a way that they will not be afraid to speak out plainly to you. They ought to feel that they may take the liberty to criticise and remark upon your directions without any manner of restriction, in this way they may be converted into your most reliable advisers. Because those who are given any work to carry into execution are likely to observe matters which have escaped the notice of those who planned the projects, however clever and wise those men might have been.

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Explanation.—You must not by interfering without good reason with the work of your agents deprive them of their independence of action, because your doing so will lead them to habitually depend too much upon you. Sir Walter Scott has said of the statesman Canning that he apprehended that he taxed his strength beyond the limit which it could bear under the greatly mistaken notion of trying to do too much himself and of supervising the doing, of everything personally.

As a matter of fact, the greatest military leaders and the most eminent statesmen must, in many cases, be satisfied to employ others as instruments to work for them, themselves limiting their concern to the selection of suitable agents to carry out their projects. Most men who have active and energetic intellects and a keen sense of responsibility will only be too liable to interfere too much with the independence of action of their agents, but they should always remember that one of the principal things that a person in authority should acquire to is so to train up those around him to do without him. He should try to teach them to depend upon themselves. He should aspire to create a standard, which should be the pattern according to which everything ought to be done—he should not aspire to do everything himself. If such a standard is created, it is likely to be followed for some time even though he himself should not be present, or should be ill or even die, and that standard will be further followed in the transaction of everyday affairs, even when it may not be possible for those in authority to exercise a strict supervision over the work of subordinates.

Para 7 With respect to—regarding To . you—to deal or negotiate with others on your behalf. Your ..be—you should be disposed. Heartly confidence—whole-hearted trust; sincere trust, trust gladly reposed in them. In ...them—out of all fairness to them—so that they may know their exact position. As ..sako—as also for your own interest. The ..guidance—the limits within which your permit them to act on your behalf. Should be precise—should be very exactly laid down. Within those limits—within the limits laid down by you. Allow them—give to them. A.... power—an almost unlimited power to act as they think best, a great deal of independence of action. Departing from your orders—deviating from the instructions you have given him. The ... notice—the difference which you observe between that which your agent has done and that which you directed him to do. Is nothing more than—is only. The usual—ordinary. In the way—in the

manner. Letobject—go about to do the same thing. Employ similar means—resort to make use of the same kind of means. For its accomplishment—to attain their purpose. For a.....prepared—you should have expected a difference of this sort, viz, in the manner in which different people set about to do the same thing even when they employ similar means. Are.....representative—are too quick to blame your agent for his action. Captiousness—the difficulty to please you ; your readiness to find fault. May.....him—may make his position one of immense difficulty, imposing on him a deal of extra work and anxiety. Undertaking—the project ; the work entrusted to him to be done. Thenceforth—from that time forward ; in the future. Be intent upon—be keen on attaining ; be keen upon securing. Each step—every thing that he does. Donefancy—done exactly in the way in which you would like it to be done. May embarrass him—this may obstruct the freedom of his action. Render.....indecisive—made him unable to determine firmly what to do. And lead.....altogether—and thus end in his being completely unsuccessful in his undertaking.

Explanation—Towards those agents whom you engage to transact business with others on your behalf, you should be disposed to treat them with a sincere feeling of trustfulness. To be fair to them as also to safeguard your own interest, you should lay down the limits within which you allow them freedom and independence of action with great exactness. Within the limits you thus lay down, you should allow them an almost unbounded power as regards the exercise of their own discretion to act as they consider best. You must avoid censuring your agents for deviating from your orders when the difference that you notice between what they have done and what you ordered them to do is nothing more than the usual difference, which results from the fact that different men set about doing the same thing in different ways even when the means they employ to accomplish their purposes are the same. As matter of fact, you should have been prepared to find difference of this description. If you, however, blame your agent hastily the

difficulty to please you may make his task one of exceptional difficulty. In future his heart will not be set solely on the success of the undertaken entrusted to him, but he will also be anxious that each step of his action should be in conformity with your personal whims. This will necessarily hinder his action, and lead to his becoming unable to determine upon any particular course with firmness, which may lead in the end to his failing altogether in his undertaking.

Para. 8 Surest—most effective Show them—make it clear and evident to them. **Efforts—endeavours** to carry out your orders. **Appreciated with nicety—valued with due discrimination**. For this purpose—in order to impress this on your agents. In **rewards—in** promoting your subordinates and rewarding their respective services. But them—but you must make this plain to them from the manner in which you treat them every day. **Beware of—avoid** **Slight—connected with trifling matters** **Haphazard—off hand**, without due consideration. **On proceedings—on anything that they have done** Should . substance—should not only be awarded for proper objects. Put upon ..foundation—should be based on proper objects for praise. It . to—it should be awarded for **Their exertion—their most persistent and rightly directed efforts**. At made—at the very time when they thus exert themselves. It . show—your bestowing of praise upon them should make it clear to them. **Not ..unnoticed—not been overlooked at the time**

Explanation —The most effective way of making agents do their work is to make it evident to them that their endeavours are appreciated with nicety. For this purpose, you should not only be very careful how you promote and reward your subordinates, but in your treatment of them in the course of their everyday work you should avoid making slight or off hand criticisms on anything that they may do. You should not only praise conduct worthy of being praised, but you should base it upon a proper footing, it should have reference to their most persistent and rightly directed efforts. It is not necessary that

one should be praised at the very moment when he does something worthy of praise, but when the praise is bestowed upon him, it should make it clear to him that at the time when he exerted himself in his principal's interest, his exertion had not been overlooked.

SUMMARY

Para. 1. Though a very difficult matter, any labour bestowed on the subject of the choice of agents is likely to be amply repaid, because principals have generally to suffer for the faults of their agents.

Para. 2. In selecting a proper man to be an agent what you have to ascertain about him is how he will perform a particular service. Hence the advisability of watching how he acts in matters similarly to those for which you want him

Para. 3 We should not trust our previous knowledge of men, for it is often very misleading.

Para. 4 The best agents are in general to be found among those people who have a strong sense of responsibility. People of this kind will be likely to grudge no pains.

Para. 5. You should behave so towards your subordinate agents that they will not be afraid to be frank with you, and will comment freely upon your directions; they may thus become your best counsellors

Para 6. You must not interfere unnecessarily with the independence of action of your agents, for by doing so you will get them into a habit of leaving too much to you.

Para 7. You should be always disposed to treat those agents whom you employ to represent you with hearty confidence.

Para. 8 The surest way of making your agents do their work properly is to make it clear to them that their efforts are appreciated with nicety, and this you should show them, not only in your distribution of praise and reward, but in your daily dealing with, and treatment of them.

XII—ON THE TREATMENT OF SUITORS

Para 1 Maxim—short, pithy saying expressing some truth
Misinterpreted—misunderstood and so wrongly explained **Con-**
strue—explain, translate **Inclined to fancy**—disposed to believe,
 disposed to think **This kindness**—this kindness to suitors or those
 who come to you for some favour **Consists in courtesy**—consists
 in your treating them politely and with an external show of kindness
 and consideration **Rather than in**—and not so much in **Expli-**
citness—straightforwardness, plainness, openness.

Explanation—Many people misunderstand the meaning of the
 Latin maxim '*pars benefici est, quod petitur si bene neget*'. They ex-
 plain *bene* as meaning kindly, and so far as they do so they are right,
 but they are apt to imagine that we should show our kindness to
 suitors by being polite in our behaviour to them rather than in being
 straightforward and truthful with them. The greatest kindness we
 can show towards a suitor is to tell him plainly what amount of success
 his suit is likely to meet with.

Para 2 Very loth—most reluctant **To . . . expectations**—
 to inspire a suitor with hope of success **Then**—at the time **Power**
 . . . fulfilling—the ability to fulfil **Or of . . . fulfilment**—or of
 doing something then which will lead to its fulfilment ultimately
Hope . . . rules—Hope who is a builder not restricted or limited by
 the rules that ordinarily apply to 'the art of building'

Note—Hope is here personified. Hope is that feeling of expectancy
 created in a suitor when his suit is in any way encouraged Cf. the
 lines of the poet—

" Hope springs eternal in the human breast,
 Man never is, but always to be blest "

and the saying, 'Those who have nothing else have Hope' **Can**
build—is capable of constructing **In reverse**—in opposition to
 the established principles of the art of building **A . . . point**—a

huge edifice like a pyramid on no wider or broader foundation than the point which forms its apex. *The meaning is*—Once a person is inspired with hope about the success of anything his expectations grow until, out of nothing perhaps but a few vague words of encouragement, the person is induced to entertain hopes of great and almost certain success. Just as the upturned pyramid becomes wider and wider the farther it proceeds upwards, so once hope is allowed to affect the mind expectation assumes larger and larger dimensions. **Very.....origin**—a very small beginning. **Wildness**—extravagance. **Quite.....you**—utterly astonishes and surprises you. **LikeNights**—the story in the *Arabian Nights* referred to is as follows :—A fisherman was sitting catching fish with his net by the sea-shore when he pulled out a jar, on opening which a mighty column of smoke issued which in time took the shape of a genie, and was about to devour him. Thereupon the fisherman assured the genie that he would submit to being devoured, but first he requested that he might be convinced that such a gigantic form could issue from so small a vessel. The genie went back into the jar and the fisherman clapped on the lid which he had removed thereby again imprisoning the genie and saving himself. ‘A genie.....giants’—a quotation from the *Arabian Nights* describing the great height of the genie that issued out of the jar. Here, of course the matter is meant to represent the suitor who, by reason of encouragement received, is unduly carried away by hope. **May well wonder**—this means that it will not be unreasonable if you do wonder. **How.....vessel**—how so small a vessel could have contained so huge a monster, i.e., how so slight an encouragement could have led the suitor to entertain such extravagant hopes. **But in your case**—but in the case you will have to face, viz., that of dealing with a suitor or a person who approaches you for some favour. **Theremonster**—you will not be able to persuade the suitor carried away by hope. **To.....again**—to go back again into the jar ; to confine himself again within the jar ; hence, to give up his extravagant hopes based or founded upon no substantial expectation. **For.....you**—in order to prove to you. **Feat**—

performance Not impossible—possible—note the double negative which gives a positive meaning

Explanation—You should be most reluctant to encourage suitors in such a manner as to raise expectations in them which you cannot fulfil at the time or do something then to ensure their ultimate fulfilment. Because Hope once it takes hold of one, is apt to lead him to entertain most extravagant and wild notions, like the architect, who, not being restricted by the ordinary laws of building can construct a pyramid having its pointed end as its foundation. From a very little encouragement one is often led to entertain the most extravagant and unreasonable hopes of advancement. Just as the fisherman in the *Arabian Nights* was astonished to see how so great a monster as the genie could come out of a small jar, you may very well be absolutely surprised to find what wild hopes have been raised in a suitor by slight words of encouragement spoken by you, but in the case that you will have to deal with you will not be able to persuade the suitor to give up his unreasonable notions as the fisherman was able to persuade the genie to go back again into the small jar.

Para 3 In addition to—over and above Natural hope—the unreasonable and extravagant notions that are in the usual course of things created by hope. Sometimes—in some cases, in the case of some people Artifice—cunning practice. Pretending—the use of this word conveys the notion that your knowing that your words do not really mean what those people make believe that they mean, yet they act and behave as if your words were intended to have the meaning they put upon them. To take your mean—to understand your words as offering to them greater encouragement and hope than they can sensibly and reasonably be taken to hold out.

Explanation—Over and above the extravagant and wild expectations that hope in the ordinary course of affairs creates, some people have the cunningness to pretend that the words of encouragement you said to them held out a far greater promise of favours to be bestowed

upon them than the words used by you could be sensibly and reasonably taken to imply.

Para. 4. There is.....sutors—sutors as a class have a way of not hearing anything that is discouraging to their suit. Be answered—be replied to. As possible—as far as it can be done. In writing—by letter. Expressed—stated. Simple terms—plain, straightforward, unmistakable language. Phrases—uncommon forms of expression. Be avoided—not be used; eschewed. Convey a clear idea—state the meaning clearly and unmistakably. Such phrases would, for instance, be those employed technically in particular departments of business. Who...time—who is unfamiliar with their exact meaning because he has not heard them used before. Really do not understand—as a matter of fact cannot properly comprehend the meaning of. Forms of writing—the use of particular words and phrases in a particular sense; particular modes of expressing one's thoughts and meaning in words. Common—familiar. They find—they come to know. Courteous expressions—the use of polite words. Mean nothing—are not intended to offer any kind of encouragement. They.....them—they think that you have intentionally practised deception upon them, *i. e.*, that you have intentionally caused them to entertain a wrong impression. In general—as a general rule. Consider—bear in mind. Naturally—in the usual course of things. Put.....construction—interpret most widely, *i. e.*, take your words as meaning a great deal more than they really do. They will understand your words as holding out as much hope to them as those words can possibly be taken to imply. The meaning is that suitors will not consider whether the significance they attach to your words is reasonable and feasible or not, all that they will do will be to force those words to lend as much support as they can possibly be made to lend to their hopes. Ambiguous expression—words of which the meaning is not quite clear and undetachable; words that may be understood in more senses than one; words capable of having more than one meaning only. Term of courtesy—polite phrase or expression. Made to express.

—forced to yield. In their favour—to support their hopes and expectations

Explanation—Suitors as a class are apt to ignore whatever is said to them in disparagement of their suit, and thus being so suitors should be answered as far as it can be done in writing. The language used in replying to suitors should be clear and unambiguous, and no phrases or technical expressions should be used which are likely to be misunderstood by persons who have not heard them used before. As a matter of fact there are many persons who really do not understand modes of expression which may have become familiar to you. When they come to find out that polite forms of expression used by you are not really intended to hold out to them any encouragement they begin to think that you have deliberately and intentionally created false hopes in them. And you must remember that generally people will in the usual course of affairs attach the widest interpretation to every ambiguous word and every polite expression that you use, although reasonably such word or expression cannot be thus understood.

Para 5 To see—to have a personal interview with Applicants—**see to** In this case—when circumstances for you to see applicants personally. Must bear in mind—must remember Delusions of hope—the wild expectations that hope creates. Misinterpretation of language—the possibility of the words and expressions used by you being misunderstood. Contend against—in face, to battle against Imperfection... memories—in the fact of others forgetting what you say, a result that follows naturally from the fact that human memory is very imperfect. Be... matter—bring the matter to an end. Let it lead to—let the personal interview be followed up by Recording—putting down in writing. Wished to express—desired to state.

Note—This is to guard against the possibility of forgetting

Avoid... manner—do not let your conduct and general manner of behaviour towards suitors be such as to induce them to entertain the least hope that you are promising them to consider their suit

favourably. **As.....for it**—because if your manner is at all promising suitors will be very ready to take your manner to be a statement of what they will consider to be your inclination ; *i. e.*, your suitors will take your promising manner to be so many promising words, and will build up their hopes upon it. Do not resort to—do not fall back upon ; do not go in for using. **Evasive answers**—answers given merely to put one off. **For the purpose of**—with the object. **Bringing.....close**—terminating the interview with the suitors. **Shrink from**—be reluctant to **Distinct**—positive. **Denial**—answer in the negative. **Ought to give ityou**—should give the negative answer to him when he is face to face with you, *i. e.* in your presence. **And you would, &c**—and because you would be constrained to, &c. **Witness**—behold with your own eyes **Pain**—expression of a feeling of disappointment. **It cause**—your distinct denial may cause to the suitors. **That balance of justice**—that attitude of perfect fairness towards others in your dealings with them. **Corruption**—veniality ; bribery. **Could.....breadth**—could not alter or change even to the slightest extent. **Altogether disturbed** completely put out ; upset. **Sensibility**—delicacy of feeling for the feelings of others.

Explanation.—Circumstances will often require you to see suitors personally ; and in such cases you must remember that you will have to face, not only the wild expectations that hope creates and the possibility of your language being misunderstood, but also forgetfulness which is a natural result of the imperfect memory which men possess. To avoid misunderstanding and the forgetfulness which follows from defective memory, you should not let the matter end with the personal interview, but let it be followed up by something in writing, so that you may have a chance of putting your views into writing. In your behaviour and general manner towards suitors you should avoid everything that may be calculated to raise unfounded expectations in them, for they will very readily translate your conduct and behaviour into words to support their hopes. You should not make use of evasive

answers merely with the object of terminating the interview, nor should you hesitate to give a positive denial to a request simply because the suitor is in your presence and your denial would cause him pain. You should not allow that perfectly just regard for the claims of others which no man out of his privacy could change in the very least, to be disturbed by your delicate regard for the suitor's feelings.

Para. 8 Determine—make up one's mind, decide. **Refusal of a suit**—denial of a suitor's request. **Should**—reasons—should be accompanied by a statement of the reasons for the refusal, should state the reasons on which the refusal is based. **Is**—difficulty—is a matter very difficult to decide. **Depend**—on—rest to a great degree on. **What**—forward—how much of the actual reason for your refusal you are able to state, to what extent you are able to make public the actual reason that has led you to refuse the suit. **May be well**—may be desirable. **Abide**—by it—follow it. **Answering applications**—replying to suitors. **Endeavour**—try. **Somewhat explanation**—an explanation that will go into a statement of details. **Showing respect**—showing some kind of particular consideration. **You are addressing**—to whom you are writing. **Sound**—satisfactory. **Whether**—way—whether you could not show your respect or particular consideration for him in some other manner, &c., by some other means.

Explanation—To decide in what cases you should state your reasons for refusing a suit at the time of refusing it is a matter of no small difficulty. It will depend to a great extent on the consideration what portion of the actual reason for your refusal you can communicate. This has already been mentioned as a general principle in the Transaction of Business and may with profit be adopted in replying to suitors. You will naturally try to give a very detailed explanation when the person you are addressing is one to whom you desire to show your respect, but if your explanation is not a satisfactory one, or if it does not state your reasons completely, it would be better

for you not to state them at all, but to find out some other way in which to show your respect to the person concerned.

Para. 7. Especially—particularly. **More project of effrontery**—a mere scheme suggested by boldness. **Prudent**—wise. **Without.....refusal**—without stating at all the reasons why you refuse. **Addressed to**—sent to. **Will be apt to**—will be inclined to; will most probably. **To omit**—to leave out; not to state. **Special reasons**—the most cogent reasons; the reasons that have most force or weight with you. **Would**, self-love—would wound his feeling of self-love, or be a blow to his feeling of himself. **Lay...accusation**—make yourself liable to be charged with &c.; expose yourself to having a charge brought against you. **Unfairness**—partiality: want of justice. **Who came.....objection**—to whom the general objection you have stated applied with equal force. **You are not required**—you are not absolutely called upon. **Special reasons**—particular reasons for your decisions; reasons not of a general description that have really influenced your decision. **Simply to refuse**—to refuse without giving any of the reasons that lead you to do so. **Couch**—state; express. **Impregnable generalities**—general statements or declarations that cannot be assailed or attacked, disputed or questioned. Metaphor from a military position, as *e. g.*, a fort.

Explanation—In many cases, and particularly when the suit is a mere scheme suggested by boldness, it will perhaps be prudent to make a flat refusal without proceeding to give any reasons for it. In giving the applicant reasons for your refusal you will be apt to omit to mention the most cogent reason through fear of wounding his self-love; and so you expose yourself to the liability of being accused of partiality when the suitor whom you refuse finds, perhaps, that you have selected some other person, to whom your general objection applied with equal force as to himself. Therefore, in those cases in which you are either not called upon to give special reasons for your refusal, or you do not care to give them, it may often be the wisest course to express merely your refusal without going into

any reasons for it or if you do state any reasons, to state such general ones only as will be unassailable

Para 8 Any reasons at all—reasons of any kind whatsoever lay some foundation—afford the rejected suitor some ground or opportunity for making Future request—a request at some future time, a repetition of his request at some future time This will come about in this way A rejected suitor who has some superficial reason given him for the rejection of his suit, will endeavour to remove the objectionable features connected with him, and when he has done so he will repeat his request again. Of course, this remark does not apply to objections which are real and go to the root of the matter Therefore, the author suggests that merely superficial reasons should not unless it be absolutely necessary to do so be given at all

Explanation—You must always bear in mind that by stating any reasons whatsoever for your refusal, you afford the rejected suitor an opportunity for repeating his request at some future date

Para 9 Constantly—very often To suitors—to attend to those who approach them for some favour Giving disgust—feeling much disgusted at Intrusion—the disturbance caused by the visits of suitors. Importunity—pressing manner in which they make their requests. Egotism—selfishness, concentration in oneself, the thinking of oneself and one's own interest only Meet with—come across. Antidote—remedy to prevent this The suit . them—the consideration of the suit which they look upon purely in a business light, i.e., as a portion of their everyday work From its hopelessness—because there is not the least chance of its meeting with a favourable answer They interest—they do not feel themselves to be at all interested in Seems—i.e., the suit seems A thing... .. interest—a matter that occupies all his thoughts A man in distress—a man in some kind of trouble Unreasonable—peevish A sick person—a person who is suffering from some malady or complaint As . by—to an equal degree absorbed in Disorder—trouble

Explanation.—Those who have to deal with suitors very frequently are in danger of feeling too great a disgust at the intrusion, importunity, and egotism which they meet with in them. As a remedy against this feeling, they should remember that the suit which they regard purely in the light of a business transaction, and which, perhaps because they see how hopeless it is, they find themselves unable to take any interest in, seems to the suitor himself to be something that engages the whole of his attention. And further, one must expect a man who is in trouble to be as peevish as a person who is ill and equally absorbed in his own misfortune.

SUMMARY.

Para. 1. Kindness to suitors consists rather in explicitness and truth than in mere courtesy towards them.

Para. 2. Do not encourage expectations in a suitor which you have not then the power to fulfil, or to put in a course of fulfilment.

Para. 3. You must guard yourself against the artfulness on the part of suitors of pretending to take your words for more than they are well known to mean.

Para. 4. One must be prepared to find a deafness peculiar to suitors, and therefore they should be answered as much as possible in writing. All ambiguous words and phrases not likely to be well known to your correspondent should be avoided.

Para. 5. You have often have to interview suitors personally. You must guard the imperfections of men's memories, therefore you should not let the interview terminate the matter, but let it lead to something in writing. You should not resort to evasive answers, nor shrink from giving a distinct denial. You must not be led away by sensibility.

Para. 6. Whether your denial should be supported by reasons will depend in every case on the portion of truth you are able to bring forward.

Para. 7. When the suit is a mere projection of effrontery it will be best to refuse without entering at all upon the grounds of your refusal.

Para 8. In giving any reasons at all for refusing you lay some foundation for a future request

Para 9 When should be prepared to find suitors intrusive, importunate and egotistic—we must not get disgusted at this, but look upon it as something that is only naturally to be expected from one in distress, whose trouble to him is of all engrossing interest

XIII—INTERVIEWS

Para. 1 That . . . interviews—that cannot be satisfactorily transacted without the parties concerned coming together face to face—i. e., meeting each other Great labour—an immense amount of very hard work Whom . . . command—to whom you cannot dictate Effect—bring about, accomplish Easily be accomplished—very easily be done In . . . interview—by the parties concerned once coming together to discuss the matter and talk it over The . . . instrument—writing may be the most reliable medium for transacting affairs, but conversation enables you to effect what you desire with greater readiness and despatch In taking—in the course of conversation Sooner or later—before long Show—disclose What . . . minds—the idea or notion that had taken strongest hold on their minds Peculiar—special Verbal communications—oral discourses Looks and tones, and gestures—the accompaniments of spoken language Tone—the manner of voice in which a thing is said Gestures—movements of parts of the body accompanying speech Form—constitute Significant—meaning Which . . . own—which throw a deal of light on the exact meaning of the words used and the sense or spirit in which they are used These constitute as it were a second language which supplements the spoken words May be made—if made use of properly Hazardous—dangerous The . . . business—the lighter part of the work of business, that portion of the transaction of business which constitutes its recreation As—as forming Great discretion—very great discrimination and judgment.

Explanation.—There is a great deal in connection with the transaction of business that cannot be effected without resorting to interviews. It would often require very great exertion, not only on your part, but also on that of others to whom you cannot dictate, to effect by means of writing what can be accomplished of the parties coming together and talking the matter over. Writing may be a more reliable and a safer medium in which to transact affairs, but the same result can be obtained much readily by meeting the other party and discussing the matter out with him. In the course of conversation most men before long disclose the notion that has firmest possession of their mind, and this gives a interest to conversations. Besides, conversation is accompanied by looks, tones, and gestures, and these often go a long way to explain the meaning and the spirit of the discourse. Interviews may be made to serve a very useful purpose, but they are somewhat dangerous things. Although such is the case, there are many people who regard interviewing as being the lightest part of business, and not as something requiring the exercise of the greatest discrimination and judgment.

Para. 2. Of most value—serve the greatest purpose. **Bring together**—bring together at one place; cause to assemble together. **Conflicting**—different. **Has.....opportunity**—thereby gets a chance. **Ascertaining**—finding out. **Amount and variety**—degree and kind, or manner. **Opposition**—resistance. **So.....moderation**—and so extreme positions are given up and moderate ones adopted. **Metaphor from the wearing away of a stone. To.....this**—to bring such a result about.

Explanation—Interviews serve the greatest purpose when they are the means of bringing together in one place persons whose interest and opinions clash with one another, for each interest and opinion thus obtains an opportunity of ascertaining the amount and kind of opposition it is likely to meet with, and this realization reduces the extreme position taken up by people into moderation. Such a result if desired from correspondence could only be attained after a great deal of writing had passed between the persons concerned.

Para 3 **Are** to—should be taken advantage of, one should fall back upon interviews **From** . matter—from committing himself in regard to any subject by putting down his views in writing **See** —anticipate **Proposition** —statement of your opinion **You ..** rejoinder—you have a very good and sound answer to give to his reply to your first proposition **Commits..** subject—makes a final declaration of his views on the subject in writing **This kind**—where an interview is resorted to in order that a subject might be thoroughly discussed before a party commits himself by recording his views in writing **Similar danger**—a corresponding danger **Talking** obstinacy—discussing the subject until he becomes perfectly obstinate and though he may be convinced, he will not, because of his stubbornness, yield the point under discussion **Before .. say**—before he has heard you out, i. e., heard all your reasons and arguments

Explanation—you should endeavour to arrange an interview when you desire to prevent the opposite party from committing himself in writing on a subject which requires a great deal of argument and discussion before the final determination is made on, particularly when you can anticipate his answer to your first proposition, and know that you have a very convincing reply to make to it which you would like him to hear before he pledges his view by writing on the matter In cases of this kind however, there is always the corresponding danger of a man talking and arguing on the subject till he assumes an attitude of stubbornness before he has heard you out.

Para 4 **Very serviceable**—very useful In those matters—in connection with these subject **At once**—immediately **To ..** decision—to arrive at some definite conclusion **Did not know**—were not aware of **Real inclination**—the actual attitude towards the subject or question **Take care**—make it a point **Occasionally**—now and then **The thing in question**—the matter under consideration **Much influenced by**—much affected by **Individual peculiarities**—personal propensities and leanings **You men**—and it is necessary for you to know the real nature of the men before you

can deal with them satisfactorily. **Thisaffairs**—you need to know the men you deal with in order to be able to transact most of the affairs of human life.

Explanation—Interviews are very serviceable in those matters on which you would be able at once to arrive at a decision, if only you know the actual attitude towards the matter of the other party; and, in general, you should make it a point every now and then to meet personally those with whom you are dealing, if the matter under consideration is likely to be affected to any considerable degree by their personal propensities and leanings. to ascertain which you need to know the nature of the men—of all human affairs it may be said generally that you must know the men you are dealing with before you can transact them properly.

Para. 5. Want.....communication—require oral discussion; need to discuss a subject verbally. **In order to**—so that you may be able to. **Encourage the timid**—bring out the views of those who through shyness are not willing to state them. **Settle the undecided**—get those people to make up their minds on a subject which they seem to be unable to do. **Bring on.....proceedings**—arrive at some definite conclusions concerning the matter under discussion. It may not be decisive expression of opinion on the subject, but certain definite points in connection therewith will be arrived at which will form the starting point for further discussion on the matter.

Explanation.—Verbal discussion on a subject will often be indispensable when you have to encourage those who are shy to speak out their views, to get those who are undecided to make up their minds on the matter, and, in general, arrive at some definite conclusions concerning the matter under discussion which may be made the starting point for further argument.

Para. 6. Instances—cases. **Are.....for**—are desirable. **On their own account**—because of what can be effected by their means. **Can.....believe**—can scarcely be induced to believe. **Arguments**—reasons. **Have.....to**—have received due consideration. **Have.....**

fact—have been convinced by what you say to them that you have given their arguments due consideration. Answer—refute. Certainly—most assuredly, without fail. In . . . you—in bringing you round to their way of thinking. Orally—verbally at an interview. It . . . importance—and it may be very necessary that you do. Remove—dispel. This delusion—the wrong notion, this misconception. By an interview—by granting them an interview and so giving them the opportunity they desire.

Explanation.—The cases mentioned above have been those in which interviews are desirable because of what can be effected by their means, but they are necessary, simply because people will not be satisfied without them. There are persons who cannot easily be convinced that their arguments have been duly attended to, until it is proved to them by your own statements at an interview. They are under the impression that they could easily answer all your objections, and that they would certainly succeed in bringing you round to their way of thinking if only they had an opportunity of discussing the matter orally with you. In a case of this sort, it is very necessary to remove the misconception by granting an interview.

Para 7. Are to be avoided—ought not to be readily granted. Reasons—mind—reasons which have induced you to make up your mind. Cannot give—cannot communicate. Accede to—grant. Interview—meeting the opposite party personally to discuss the matter. Tempted—induced, persuaded. The strongest ones—the most cogent ones, those on which you base your decision. Will . . . answer—will be capable of being justly refused. Shuffling—juggling in words. Obligated—constrained. Resort to an appearance—fall back upon seeming, or appearing to be. Willfulness—obstinacy.

Explanation.—Interviews, on the other hand, should not readily be resorted to when you have reasons which have induced you to arrive at a particular conclusion, but which you cannot make known to the other party. If under such circumstances you do grant the opposite

party an interview, it is a matter almost of certainty that you will be induced or persuaded to state to the other party some of your reasons, and these not being the most cogent ones, will, in most cases, admit of an easy refutation, and then, after much juggling with words, you will be constrained to take up an attitude which will not seem reasonable but one based on obstinacy

Para. 8. Averse to—unwilling to **Verbally**—by means of oral discussion. **Sanguine persons**—persons who are certain of their own success. **Feel**—are satisfied **Sufficient.....it**—can oppose him with sufficient force and readiness—i. e. unless you feel that you have sufficiently strong arguments ready at your command to oppose him. **Do.....dissent**—cannot be made to understand why people should differ from their opinions. **It.....manifest**—unless the reasons for the dissent or opposition are made perfectly clear to them. **Fully prepossessed**—completely engaged or occupied from beforehand, i. e. before they have heard what you have to say. **They.....them**—and they will go on stating and laying down their own views as if you agreed with them. **Feel.....them**—feel that it would be improper or impolite to check them. **Undeceiving.....once**—and then and there correcting them. **The.....by**—the proper time for correcting them is allowed to pass. **Quote you.....for**—mention you as having supported. **Folly**—their foolish notions and views. **Pledged**—committed. **Anything but**—far different from.

Explanation.—You should always be disinclined to transact business orally with people who are of a very eager disposition or of a very sanguine nature, unless you feel that you have sufficient force and readiness for it. There are people who cannot understand why any one should differ from them, or oppose them, unless the reasons for the difference or opposition is made perfectly clear to them. They are so completely occupied from beforehand with their own views, that they go on talking as if you agreed with them. Perhaps out of consideration for their feelings you are disinclined to check them, and correct them at once. The result is that the time for correcting them passes, and

for all time afterwards they mention your name as authorising and supporting their foolish ideas or the end of the interview is that you go away committed to a course of conduct which is far different from that which you approve.

Para 9 Less after—less learnable To appear—to be present In connection with—together with Who you—whose interest in the matter is precisely the same as your own. Supposed—presumed Speak your sentiments—express the same views as yourself Communication—correspondence, intercourse Judgment—intellectual faculty Cannot upon—cannot depend upon Compromised—made to yield some point against your principles or conviction Indiscretion—want of proper discernment or judgment Associates—people who are on the same side with you. Disown—say that he really does not belong to your side Side—party Before party—in the presence of those who form the opposite party Odium—hatred, ill feeling You are yourself—every one will regard you as being the only one who is opposed to them Indiscreetly—your associate who is wanting in prudence and judgment. Recall—contradict, take back Perceive their consequences—only realise what will be the result of his having said those words In that company—in the presence of the opposite party

Explanation—The most undesirable interviews are those in which you have to be present together with one or two other parties who are interested in the matter in the same way as yourself, and must, therefore, be presumed to state your views, but with whom you have hardly ever, if at all held any kind of communication before, or who are persons upon whose judgment you find you can place no confidence. In a case of this sort you are constantly in danger of having to yield your principles or your convictions because of the want of discernment and judgment of some one of your allies. You naturally do not like to disown one of your own associates in the presence of the opposite party, because if you do so every one will regard you as being the only one who opposes their views. You may be quite certain, perhaps, that your indiscreet associate would be as eager as yourself to take the words he

had said if only he knew the consequences that would follow from his having said them, but it is not the proper place to explain these things to him, where the opposite party are also present.

Para. 10 Profit least by—derive the least advantage from. **Most inclined**—most disposed **To... . them**—to have recourse to them. **Irresolute persons**—persons wanting in determination. **Whothemselves**—who desire to avoid committing themselves **To anything**—to any definite course of conduct. **Safest course**—the course least likely to require them to pledge themselves, &c. **It ...Progress**—it looks as if they were making headway. **See their way**—see what they should do ; decide upon some particular course of conduct **Entangled.....words**—entrapped by their own statements. **Earnest**—sincerely felt. **Conduct**—carry on. **Manner**—mode ; way. **Intend**—want ; wish ; desire. **To have at command**—to have at their disposal. **Miserly**—mean. **Waighing of consequence**—consideration and comparison of possible results.

Explanation.—The people who derive the least advantage from interviews are those who are often most inclined to resort to them. They are mostly persons of a fickle turn of mind, who wish to avoid committing themselves to anything, and so they choose an interview as being the safest course that strikes them. Farther, it seems as if they were making some real advance, and makes them, as they say feel their way. Such persons, however, are very soon entrapped by their own words, or they meet with the earnest opposition of their antagonists. To conduct an interview in the manner in which they intend to do it, requires them to have at their command that courage and decision which they can never have without entering on a long and mean comparison of consequences and hence the interview ends without any profit to any party.

Para. 11. Indolent—lazy ; people disposed to be inactive. **Very apt**—exceedingly liable. **Resort to**—fall back upon **Saves them the trouble**—enables them to avoid **Steadily**—continuously. **With precision**—with exactness. **Called upon to do**—required

to do If they subject—if they have to write on the subject
 They may—it is true that they can. By interview—
 by resorting to an interview If they antagonist—if they
 have to assume the character of an opponent Judge—one who is
 called upon to pronounce a decree on Any but that of—any position
 except that of To indulge in—to take part in Prepared
 themselves—got themselves ready

Explanation—Lazy and inactive people are very liable to have
 recourse to interviews because it saves them the trouble of having to
 think steadily and of giving expression to their views with accuracy,
 which they are required to do if they resort to writing It is no
 doubt true that a great deal may be learned in a short time, and at
 the cost of a very little trouble by resorting to an interview, but if
 they have to take up the position of an antagonist of judge, or of
 any other person but that of a mere learner then it is very unsafe to
 have recourse to an interview without having undergone a course of
 preparation for it

Para 12 To successfully—in order to be able to bring
 an interview to a successful issue. Requires not only—there are
 needed not only Information—knowledge. Force—strength
 Intellectual readiness—the faculty of quick thinking, a versatility
 of mind that can quickly comprehend whatever is presented to it
 But two ways—only two ways But two .. terminate—a
 matter can only have one of two possible endings—they being total
 failure or complete success. Are ignorant of—know nothing about.
 The number of admit of—the number of different ways in
 which even few a circumstances can be combined (The student is
 referred to the chapter on Permutation and Combination in Algebra)
 the number of different combinations which even a few different
 circumstances are capable of. Proposal—suggestion Are for
 —are not expecting at all Cannot deal with—do not know how
 to act under the circumstances, cannot argue on or discuss. Appre-
 hend—comprehend, understand. With quickness—quickly or

rapidly enough. Its main drift—what its general scope and aim is. **Consequences**—and what results are likely to follow from it.

Explanation.—In order that one may be able to conduct an interview successfully, one requires not only knowledge of a wide-range of facts and strength of character, but also a certain degree of intellectual versatility. People are too apt to fancy that a thing can have one of two possible terminations—success or failure—they know nothing of the large number of different combinations which can spring from even a very few circumstances. And perhaps a suggestion is made which they do not at all expect, and with which they cannot deal, because they are not able to comprehend quickly enough its general purpose and object nor anticipate the consequences likely to follow from adopting it.

Para. 13. There are cases—there are instances. **Meeting**—coming together for the purpose of an interview. **Are.....equality**—are not similarly situated ; are not similarly advantageously situated ; are not on the same footing. **Respecting the interview**—so far as their relations during the interview are concerned. **Great deal to maintain**—much to support and fight for. **Lose**—give in ; concede. **Such an instance**—such a case. **Occurs**—happens. **Minister**—a statesman who exercises power in the state ; a high state official. **Deputation**—a body of men sent to some state official to represent some matter to him. **He**—the minister. **The.....public**—the public good ; the well-being of the public. **Maintain**—to keep in view, so that it may not in any way suffer. **Public**—the people of the country. **Intentions of the Government**—what the government intends to do ; what steps the government intends to take ; how the government intends to act. **To keep concealed**—to keep secret. **To show**—to make the deputation understand. **Laid before him**—submitted to him for his consideration. **All the while**—all the time. **To conceal his own bias**—to prevent the deputation from getting any clue of what his own leanings or views are in the matter. **Keep himself...pledge**—abstain absolutely from in any

way committing himself or making any promise or assurance of a particular course of dealing. The deputation—the body of men sent to represent the interests of some larger body or community. Utter—say. Much—of it—it doing much harm. Liable—apt. To—him—to have a meaning detrimental to his interest put on it. To the uttermost—as far as doing so is possible. Private life—the ordinary life of the people. To act upon the defensive—to act so as only to defend himself against attack. May be considered—may be regarded as being. Battle—a military engagement between hostile parties in which both sides alternate between the aggressive and defensive attitudes. Siege—a military operation during the continuance of which one side assumes against the other exclusively the aggressive attitude whilst the energies and cares of the other party are directed towards defending themselves. The former are the besiegers and the latter the besieged. Then... words—in such a case speak only little. Bring forward—advance. Strongest—most cogent. State—give out. At a time—at once. Keep a good force in reserve—keep back a good stock of arguments to be advanced when occasion should require it. Mystify—wrap round with a sheet of mysticism; explain so as to make it unintelligible. Pervert—turn or twist round, so that it is made to mean something quite different from what it was intended to mean. Set speech—a formally drawn up oration. Leave them no room—not give them the chance. Gaining a semblance of victory—winning even the appearance of a victory. Answering—giving answers which will refute or constitute a conclusive answer to. Unimportant—unessential; not going to the root of the matter.

Explanation.—There are cases when the persons coming together to hold an interview are not on an equal footing as respects the interview, such a case, for instance, would be where one of them has a great deal to support, and the other nothing to compromise, a very good example of an interview under such circumstances is presented in the case of a minister receiving a deputation. The minister has the well-being of the public to bear in mind, whilst at the same time

he must take care not to disclose the purposes and objects of the government. He must show that he fully understands the arguments presented to him for his consideration ; and all the while he must conceal his own personal leaning in the matter, and keep himself absolutely free from committing himself in any way. On the other hand, any member of the deputation may say anything that he pleases without much harm being done by it. Every word, however, that the minister says is liable to be explained and used against him to the uttermost. In private life, also, there are similar occasions, and then a man has to act upon the defensive, the interview being then more of the nature of a siege than a battle. In such cases a man should speak but little. He should put forward only his most cogent arguments, and not state too many of them at the same time, because he should keep an ample stock of arguments for the time when he should need them. Besides, it will be much more difficult for the other party to mystify and pervert a few arguments than a formal oration. And no room will be left them for winning even the appearance of a victory, if they succeed in refuting only the unimportant points in the statement.

Para. 14. Whatever.....possess—no matter how much information on the subject he may have, and how readily he may be able to use that information. By him on his side—of his own party close at hand. Opposed to numbers—he has to combat many antagonists. Ready to meet his arguments—who will be prepared to answer his arguments. If not with argument—if not by advancing a counter argument. With.....fallacies—with such arguments founded upon false reasoning as will offer, if not a sound, at least a plausible answer to his arguments. Replying without an answer—answering your argument with another argument which is no reply to your argument. Who is.....him—who is not opposed to him ; who does not hold an attitude of opposition towards him. Want a witness—want some one who will testify to the arguments advanced by him during the interview (there being nothing recorded). The.....opponents—the fact that his opponents are numerous. Safeguard—protection. Misrepresentation—misstatement to

others Less attention—the larger the number of persons forming a party, the less attention will they individually pay to the business before them Most precise man—the man who expresses himself with the most stringent accuracy What mind—how his words affected others who heard them Conveyed exactly—stated precisely, created the very impression

Explanation—Again no matter how much information on the subject a man might possess, and with whatever readiness he might be able to use it, it is always desirable that he should have somebody else at hand who will belong to his own party For he will have to face a great many opponents, and he must always expect that among them there will be some at least who will be able to answer his arguments, if not with sound arguments at least with the proper fallacies, or with rejoinders which will be no answers at all to his arguments. He should, therefore, have a person who will be able to aid him in replying, and some satisfaction will also be derived from the fact of having some one in the room who is not in a hostile position towards him Besides, he will stand in need of some one to be witness of what he says, because though his opponents will be numerous, he must not consider that numbers will be any protection against misrepresentation, for the larger the number of people on a side the less attention will they individually pay to the matter discussed with them, and the less will be their individual feeling of responsibility The last consideration is that the most strictly accurate man in the world, if he speaks much on any matter, will be glad to hear what impression his arguments created in the minds of others and thus for the purpose of ascertaining whether he conveyed exactly what he meant to convey

Para 15 Precaution—safeguard State—record Conclusion—termination Substance—the main points Apprehends—believes Misapprehension—misunderstanding Would . . . formality—would justify a resort to such a formal manner of proceeding

Explanation —To avoid misrepresentation the best precaution that a man can take is to record in writing, at the conclusion of the inter-

view, the substance of what he apprehends to have been said, and of what he himself intends to do. Such a course of proceeding would not only be good in itself, but its influence would be felt throughout the interview ; and people would come prepared and speak with precision when there was an immediate prospect of their statements being reduced to writing.

SUMMARY.

Para. 1. There is much that cannot be done without interviews, and an interview is often preferable to correspondence.

Para. 2. Interviews are of most value when they bring together several conflicting interests or opinions ; the extent of the difference between them can thus be more easily ascertained than by writing.

Para. 3 Interviews should be resorted to when it is your intention to prevent the other party from pledging himself upon a matter which requires much explanation.

Para 4. Interviews are very serviceable in those matters where you would at once come to a decision, if only you knew the real inclination of the other parties concerned.

Para. 5. Interviews are necessary to encourage the timid, to settle the undecided and to bring on some definite stage in the proceedings.

Para. 6. Sometimes though not sought for on their own account, interviews are necessary because the other party will not do without them. This is generally the case where the people constituting the opposite party are men who are under impression that until an interview has taken place their arguments have not been properly attended to.

Para. 7. Interviews are to be avoided when you have reasons which determine your mind to a particular course, but you cannot communicate those reasons.

Para. 8. Interviews should also be avoided with eager, sanguine persons unless you feel that you have sufficient force and readiness for it.

Para 9. The least desirable interviews are those in which you have to appear in connection with people in whom you have not absolute

confidence In such a case one is in constant danger of being compromised

Para 10 Weak, irresolute people, though they profit least by interviews, are those who are most inclined to resort to them. The desire to evade pledging themselves to anything is the cause of this.

Para 11 Indolent persons are also very apt to resort to interviews because it saves them the trouble of thinking steadily and of expressing themselves with precision

Para 12 In order to conduct an interview successfully, not only force of character and information are required but also a certain intellectual readiness

Para 13 Interviews are most difficult to conduct where the persons coming together are not on terms of equality Such is the case when a minister receives a deputation. One party has every thing to maintain in such a case and the other party nothing to lose.

Para 14 However well a man may be informed, and however ready he may be, he should have somebody on his side on whom he can rely, some body who can answer the objections of the opposite party, and be witness of what is said and transacted.

Para 15 The substance of what is said and done at an interview, and of what is proposed to be done in connection with the deliberations that have taken place at the interview, should be recorded in writing. This will prevent misapprehension and mistake.

XIV —OF COUNCILS, COMMISSIONS, AND, IN GENERAL OF BODIES OF MEN CALLED TOGETHER TO COUNCIL OR TO DIRECT.

[This essay deals with transaction of business by bodies of people].

Para 1 Bodies—groups of people Are ... business—are in the business world what fly wheels and safety-valves are in the world of machinery These bodies of people help to tone down the ardour of individuals, just as fly wheels and safety valves let out the executive

steam that is generated in steam-engines. Sometimes—occasionally ; now and then. Looked upon as—regarded as being. Superfluities—things not at all necessary. By their means—by resorting to them. The motion—the movement. Equalised—neutralised. Great force—great impulse or impetus. Little danger—very small fear of risks of any sort.

Explanation.—Such bodies are the fly-wheels and safety-valves of the machinery of business. They are sometimes looked upon as superfluities, but by their means the motion is equalised, and a great force is applied with little danger.

Para. 2. Apt contrivances—good means. They—*i.e.*, councils, &c. Average of opinion—what most people think ; the expression of opinion of a number of people. Insuring.....corruption—making sure that people will not be induced to speak or give their opinion one way or another for an illegal consideration. On ordinary occasions—at ordinary times. Courageous—bold. They.....better—councils can better endure adverse criticism and public animosity than individuals. The world—people at large. Personal character—the character of the individual. Predominating—ruling; governing. Indistinctness—indefiniteness. Their corporate existence—their existence as a body. Adds—supplies. Weight—value ; importance.

Explanation.—Councils are apt contrivances for obtaining an average of opinion, for insuring freedom from veniality, and the reputation of that freedom. On ordinary occasions, councils are more bold than mere individuals. They can stand being criticised better. The public seldom look to personal character as the predominating cause of any of their doings, though this is one of the first things which occurs to it when the public acts of any individual are in question. The very uncertainty which belongs to their corporate existence adds a certain weight to their decisions.

Para. 3. Affording—supplying. How.....received—how the public are likely to receive things. Capable he may be of—competent he may be to. Good measure—some good or beneficial un-

drawing Conclusion—result Appearances—aspects. Common prejudices—the ordinary and narrow minded views of the public in general by whom he is surrounded. Their force—their full meaning. New thing—some new project or idea. Common sense—the opinion of the whole body of the people assembled together to discuss the matter. The expression “common sense” in this sense is used also in Tennyson’s *Locksley Hall*, where the poet speaks of the “Common sense” of most holding the world in awe. Joint information—the information which the body will possess as a whole. This knowledge will, of course be made up of the total of the separate knowledge of the individuals composing the body.

Explanation—Councils are serviceable as affording some means of judging how things are likely to be generally received. It is seldom that any one person, however, capable he may be of framing or of executing a good measure, can come to a satisfactory conclusion as to the various appearances which that measure will present or can be made to present to others. In some instances he may be so little under the influence of the common prejudices around him, as not to understand their force, and therefore not to perceive how a new thing will be received. Now, if he has the advantage of consulting several persons together, he will not only have the advantage of their common sense and joint information, but he will also have a chance of hearing what will be the common nonsense of ordinary men upon the subject, and of providing as far as possible against it.

Para 4. On the one hand—a consideration that tells against them. Tempted—induced. Division—the fact that the responsibility for the act is divided among several persons. Sloth—laziness. Dealing with—treating. Superficially—externally, not thoroughly. Evil—bad consequence or result. Continuity of purpose—continuity of intention.

Explanation.—Suggesting a counter argument, these bodies, such as councils, &c are much tempted by the division of responsibility to indolence, and therefore to dealing with things superficially and

inaccurately. Another evil is the want of that continuity of purpose in their proceedings which is to be found in those of an individual.

Para 5. Tends—is calculated. **Diminish**—lessen or reduce. **Council or commission**—a body of men who meet together to discuss particular matters) **Outer world**—the public in general. **Isto**—is different from ; is opposed to. **Colleagues**—fellow-councillors. **Indicate**—show ; divulge. **The part**—the particular share. **Transactions**—doings ; deliberations.

Explanation—As it tends directly to diminish many of the advantages spoken of above, it is, generally speaking, an improper thing for a member of a council or commission to inform the general public that his private opinion is opposed to any of the decisions of his colleagues ; or, indeed, to indicate the part, whatever it may have been, that he has taken in the transactions of the general body.

Para. 6. Vary—differ. **Purpose**—object. **Called together**—assembled as a body ; met together. **Oratorical display**—show of rhetoric. **Prudent**—wise. **Incases**—in the generality of cases. **For.....proceedings**—for each member to take some personal part in the business transacted by the committee. **Notbusiness**—not make sure of the matter being more thoroughly sifted. **It.....few**—the business actually transacted will in all cases be transacted by only a few of the persons assembled together. **But.....responsibility**—but when there are many persons concerned in transacting any particular business, and only a few of the persons concerned in the matter actively employ themselves in connection with it, the total amount of responsibility for the affair will be divided among them all, and each individual will bear but a small share of the responsibility for the entire act. *Cf. Shakespeare* for a similar idea—

No, my fair cousin :

If we are mark'd to die, we are enow
To do our country loss ; and if to live,
The fewer men, the greater share of honour.

God's will ! I pray thee, wien not one man more.

—Henry V (*Before Agincourt*)

Parties—bodies of men having distinct views which are different from those entertained by others constituting the same party as themselves, factions.

Explanation—The proper number of men to constitute such bodies must necessarily differ according to the object for which they meet together. Such a number as would afford any temptation for a display of rhetorical powers should generally be avoided. Another limit, which it may be advisable to adopt is to have only so many members, as to make it possible in most cases for each to take a part in the proceedings. If a greater number constitute the commission or council, you will not make more certain that the business in hand is more thoroughly and carefully entered into. Under any circumstances the real business will always be transacted by a few men, but then if the number constituting the commission be large, the feeling of responsibility will be less than if they were left to themselves, and without the interruptions and inconveniences arising from the number of persons present. Further the greater the number, the more likelihood there is of parties or factions being formed in the council.

Para 7 Members—the persons constituting the council or commission. **Are few**—are numerous or not. **Formalities**—rigid rules of procedure. **Strictly maintained**—closely followed. **Essential**—not necessary. **Conduct**—transaction. **State of things**—condition of affairs. **Pepys**—the author of a "Diary" in the 17th century who has recorded therein an exact description of the condition of society in the age in which he lived. It is therefore an important monument of literature since it mirrors the manner and customs of the people of England during a certain period of their national existence. **Privy Council**—a council of the main body of the advisory council appointed to advise the King. **Descriptions**—accounts given by him. **True to life**—exactly representative of the actual conditions existing at the time. **Committee**—meeting. **Dis-**

course—discuss. Concerning—regarding Pressing of men—forcing men to do what they are not required to do : constraining men to act in a particular way. But Lord !—an exclamation. How they meet—how they come together. Nothing is done—no business is transacted. Come—has arrived.

[*Note* the language of the times].

Lord Annesley—the name of a member of the Privy Council. I think—I am of opinion. Foreed—compelled. Committee—meeting of the council. Whenthere—when he is present.

Explanation—Whether the members are many or few, there should be formalities, strictly maintained. This is essential in the conduct of business, otherwise there will be such a state of things as that described by Pepys in his account of a meeting of the Privy Council, which, like most of his descriptions, one feels to be true to life.

[*Note*.—The quotation is too simple to need explanation].

Para. 8. Great.....councils—the principal purpose which councils, &c., may, if judiciously managed, be made to serve. Such like—of this kind. What kind of matter—what description of business. Put before them—lay before them for their consideration. What state—what condition. Present it—offer it to them for their consideration. Three parts—three divisions.—The preparation—the first part is the getting ready for it. Debate or examination—the argument on the subject or the discussion of it by investigating its *pros* and *cons*, *i. e.*, the arguments for and against it. The perfection—the completion, *i. e.*, the drawing up of the conclusion. Dispatch—quickness. Look for dispatch—seek quickness. Let—we should allow or permit. Middle—the second step. The.....many—that in which a number of people are to take part. Thefew—which should be decided by only a few men.

Explanation.—The great art of making use of councils, commissions, &c. is to ascertain what kind or description of business should be put before them for their deliberation, and also to know in what condition to lay it before them. There are three parts of business—(1)

The preparation, (2) The debate or examination, and (3) The perfection. If you would wish to finish your business soon you should make the second part of the business the concern of the many, and the first and last the work of a few.

Para 9 Waste—useless expenditure. **A thing**—any project, some project. **Brought**—presented to the commission. **In** **vagueness**—in an undefined state such as that in which it is first brought before the commission. **Debated**—discussed, argued. **Preparation and perfection**—*getting the subject ready to be dealt with by the commission*. **Become confused**—be made more unintelligible. **Submitted to**—laid before (for consideration). **Full assembly**—the whole body of men present on the occasion. **You might** . . . **board**—just as it would be a hopeless matter to carry on one's love affairs by means of an assembly of men, so it is impossible to transact business by submitting anything, in its first stages to the consideration of a committee. **Business of**—direct concern of. **Bring the matter forward**—lay the matter before the board or council. **In** . . . **shape**—in some precise aspect. **Wilderness of things**—confused state of affairs. **Legitimate**—relevant. **Point of discussion**—matter to be argued. **Bacon**—see Note on page 18. **Facilitate**—make easy. **Dispatch**—the quick transaction of business. **Wholly rejected**—entirely thrown away. **Pregnant of direction**—full of directions as to what to do. **Generative**—productive.

Explanation.—There is likely to be a great waste of time and labour when a thing is brought in all its first vagueness to be debated or examined by a number of persons. And there will be much in the preparation and perfection of a matter which will only become confused by being laid before a full assembly. You might as well think of making love by means of a council or a board. It should therefore be the business of some one, either in the council or subordinate to it, to bring the matter forward in a distinct and definite shape. Otherwise, there will be a wilderness of things said before you arrive at any legitimate point of discussion. And hence Bacon remarks—'The proceeding

upon somewhat conceived in writing both for the most part facilitate dispatch ; for though it should be wholly rejected, yet that negative is more pregnant of direction than an indefinite, as ashes are more generative than the dust.'

Para. 10. In.....individual—in order to make the individual realise the responsibility of any act. **Method**—process ; means. **Directions**—instructions ; orders. **Careless**—thoughtless. **Aversion**—dislike. **Have.....considered**—have not paid any thought or consideration to. **Whole body**—the entire group of persons. **Degenerate**—deteriorate. **Into.....formality**—into doing something for the mere sake of appearance—i.e., for mere form's sake. **Crotchety**—ill-tempered ; sour-dispositioned. **A.....hinderance**—a power to obstruct the due working of the committee.

Explanation.—In order to bring the responsibility of any act of the general body home to the individuals composing it, no method seems so good as that of requiring the signatures of a large proportion of the council or commission to the direction given in the matter. Even the most careless people have a sort of aversion to signing things which they have never considered. This plan is better than requiring the signatures of the whole body. For it is less likely to degenerate into a mere formality, and, besides, the other course would give any crotchety man too great a power of hinderance.

Para 11. **Settle**—fix ; arrange. **Details**—the minor points. **Attested**—certified. **Memorandum**—note.

Explanation.—The responsibility, also, of those persons who settle the details of a matter, whether secretaries or committees of the council, should be clearly attested either by their signatures, or by a memorandum showing what part of the business has been entrusted to them

Para. 12. **Specially chosen**—particularly selected. **Trifling**—more than useless. **Lay down**—prescribe. **Minute**—detailed. **Diversity**—difference. **Natures**—dispositions. **Congenial.....minds**—

which are best suited to minds differently constituted **Temperaments—dispositions** **Canvassed—discussed**, put to the vote

Explanation.—As to the kind of man to be specially chosen or rejected it would be trilling to lay down any minute rules. You often require a diversity of natures in order that the various modes of acting congenial to different minds and tempers should have an opportunity of being canvassed

Para 13 **Come to** **life**—become evident or apparent in daily life which he leads among his fellow beings **Noted—observed**, recorded. **Certain hindrances**—as being so many positive obstacles **Secretly ill tempered**—bad disposed, without showing that he is so **Converse—communication** **Bearing—putting up with** **Coadjutor—fellow worker** **Vain—silly and proud** **Dictatorial—disposed to lay down his own views and opinions as authoritative** **Efficiency—value, worth** **Contracted—detracted, lessened**

Explanation.—A man who has faults in social life which appear on the surface is not one who can be of much use in a commission or council. A man may be proud or selfish, and yet be a good adviser, he may be secretly ill tempered, and yet a reasonable man in his converse with the world, but if he is vain or fond of disputes or dictatorial, you may be sure that his efficiency in a council must to a certain extent be counteracted

Para 14 **Grace—ornament** **Healthful—vigorous** **Content—satisfied** **Defeat—a reverse** **With good humour—in good spirit** **Practical mind—practically inclined** **Set to work—engage energetically in work** **Plans and propositions—schemes** **Opposition—contradiction** **Shift—move** **Allude to—refer to** **Triumph—sense of victory** **Are easy—are free to do as you like** **Sincerely—eagerly** **Boldly—fearlessly** **Timorous—fearful** **Regard—consideration** **Your own part—the part you yourself have to play**

Explanation.—Those men who are of a healthful nature are the grace and strength of councils and they are content to take defeat in

good humour ; they are also of that practical turn of mind which makes them set heartily to work upon plans and propositions which have been originated in opposition to their judgment ; who are not anxious to shift responsibility upon others ; and who do not allude to their former objections with triumphs, when those objections come to be borne out by the result. In acting with such persons one is always at his ease. You counsel sincerely and boldly, and not with a timorous regard to your own part in the matter.

Para. 15. Who.....method—who are methodical in their ways. **Judicial intellect**—the mental faculty to decide correctly. **Valuable councillors**—worthy advisers. **A.....nothing**—a great deal of cleverness or intellectual sharpness is lost, i.e., is wasted. **Tend**—are directed. **Can.....assembly**—can understand the substance of what a mixed body of people with different ideas are stating. **Suggest**—recommend. **Some.....action**—some particular course of conduct. **Honestly**—fairly. **Meet**—be an answer to. **Bring back**—recall for consideration or discussion by the committee. **All.....away**—been almost forgotten by the committee. **Been.....sea-weed**—been doing nothing.

Explanation.—The men who have method, and, as it were a judicial intellect, are most valuable councillors. Without some such men in a council, a great deal of cleverness goes for nothing ; as there is no body to see what has been stated and answered, to what their deliberations tend, and what progress has been made. Such persons can gather the sense of a mixed assembly, and suggest some line of action which may honestly meet the different views of the different members. Such people can make the committee refer to the subject-matter of the discussion when it has almost been forgotten, while the other members of the commission have been attending to irrelevant matters or amusing themselves with trifles.

SUMMARY.

Para. 1. Commissions and committees are the fly-wheels and safety valves of the machinery of business.

Para 2 Councils and commissions are apt contrivances for obtaining an average of opinion, for insuring freedom from corruption and the reputation of that freedom

Para 3 Councils are serviceable as affording some means of judging how things are likely to be generally received

Para 4 Commissions, on the other hand are bodies much tempted by the divisions of responsibility to sloth.

Para 5 It is most undesirable for a member of a commission to let the outside world know that his private opinion is adverse to any of the decisions of his colleagues

Para 6 The proper number of persons to constitute such bodies must vary according to the purpose for which they called together. Such a number as would afford any temptation for oratorical display should in general be avoided

Para 7 Whether the members are many or few, there should be formalities strictly maintained. This is essential in the conduct of business

Para 8 The great art of making use of councils, commissions, and such like bodies, is to know what kind of matter to put before them

Para 9 When any project is first introduced for the consideration of a council there is likely to be much vagueness about it. Before anything definite can be settled in the matter there must be a certain amount of preparation and perfection

Para 10 In order to bring the responsibility of any act of the general body home to the individual composing it no method seems so good as that of requiring the signature of a large proportion of the council or commission to the decisions given in the matter

Para 11 The responsibility of those persons who settle the details of a matter, should be clearly attested either by obtaining their signatures or by a memorandum showing what part of the business has been entrusted to them

Para. 12. One cannot lay down any minute rules as to the particular kind of persons to be chosen for constituting commission. A vain or dictatorial man should not be chosen to be a member of a commission.

Para. 13. A man whose faults come to the surface in social life, should not be chosen to be a member of a commission or council.

Para. 14. Those men who are content to take defeat with good humour are the grace and strength of councils.

Para. 15. The men who are methodical and who have, as it were, a judicial intellect, are most valuable counsellors.

XV.—PARTY-SPIRIT.

Para. 1. Gives—provides. Pretext—excuse. Exercise of—putting into practice of. Scorn—feeling of derision. Malice—ill-feeling; ill-will. Tolerated—endured. To.....in—to be set in motion by. Fervent—ardent; keen. Public welfare—the good of the people at large. Consumes—uses up. Idle contests—vain, senseless struggles. The state—the political organisation of society. Has need of—requires. Hard names—objectionable epithets. Uncharitable—wanting in feeling towards their fellow-beings. Inclines them—disposes them. Affecting—putting on.

Explanation.—Party-spirit provides one with excuse for the exercise of such scorn and malice, as would not be endured if they did not claim to have their origin in fervent wishes for the public welfare. It consumes in idle contests that energy of the people which the state has needs of. By constantly interchanging opprobrious epithets, it tends to make a people suspicious and uncharitable, or it inclines them to think lightly of the kind of offences which they hear so often charged against their most eminent public men; or it gives them a habit of using epithets and affecting sensations of moral indignations which bear no proportion to the thing itself or to their own real feeling about the thing; or to take the names of truth and virtue in vain.

Para 2 Under the influence of—being actuated by Party-spirit—party feeling Dependancies—countries subject to its rule India, for instance, is a dependancy of the British crown Nation—country, state In its foreign relations—its relation with other independent states or countries. Not a country—not with all the strength the country can command—but can a the division of the country into two or more parties cause a also a division in the strength of the state. Portion—one section, &c., the party that may be in favour of the particular measure

Note—Party-spirit does not only prevent concerted action but prevents even one party from exerting the whole of its strength because of the opposition of the other party or parties.

Bearing some reference to—having some relation to Excess—preponderance. Ruling party—the party in the ascendant in the state

Explanation.—Being influenced by party feeling a state sometimes acts towards other countries subject to its government and towards other independent states, not with the whole force of the country but only with the support of a faction in the state, the amount of support the country obtains being determined by the strength of the dominant party

Para 3 Abjure independent thinking—given up thinking for themselves It can do alone—it must have a concern in every matter Practical politics requires that all states should take part in the important political movements of the world Some historians have expressed the opinion that the loss by England of her American colonies was due to England's refusal to side with France in the matter of the partition of Poland which sent the latter country over to the side of the Americans at the time of their revolt Must uplift a hand—must interfere In a quarrel—in every dispute that is set on foot As a knight—old—as the knights in the olden days of chivalry used to do The orders of knights-errant were distinguished by the circumstance that they always fought on the side of weakness against strength and

tyranny, embracing the causes of others as their own whether they were in any way concerned with the matter or not. But.....chivalry—but without the notion of justice and gallantry which inspired the knights-errants of old. **Odious**—hateful; loathsome. **Friendship**—alliance. **Unprovoked hostility**—uncalled for animosity. **Where.....fitting**—where neither are appropriate. **On...it**—prepared to evade falling under its influence. **Insidious prejudices**—hateful narrowness of view. **On the glass of**—which have become deposited on. **Glass**—lens. **Blur the view**—distort the vision; make the scene viewed indistinct. **See strange monsters**—see curious and dreadful things. Just as the particles of dust and the forms of the insects in the lens of a telescope become magnified and appear to be the forms of strange monsters, so the narrow prejudices of party-feeling make one look upon the most ordinary matters as being extraordinary and exceptional.

Explanation—Under the influence of party-feeling people give up independent thinking and begin to think with the party to which they belong. Party-spirit can leave nothing alone. It must participate in every dispute that is started, like the knights-errants of olden times, but without their sense of gallantry and justice. It forces its loathed alliance or its uncalled for antipathy where neither are wanted. Even the wisest men require to be constantly on their guard against it, otherwise its hateful prejudices, like particles of dust and the forms of insects on the lens of a telescope, will distort one's political view, and make him see strange and hideous figures where nothing such really exist.

Para. 4. Incites—excites; rouses. **Attack with rashness**—attack others violently. **Defend.....sincerity**—and to advocate or support a project without really feeling that it is the right measure to support. Party-feeling makes one support a measure because the party to which he belongs supports that measure, and not because he is personally convinced that that particular measure is proper and desirable under the circumstances. **Violent partisans**—the members of a party who are disposed to resort to extreme measures. **Political opponent**—one belonging to a hostile political party. **In such a manner**—in this way. **Argue**—discuss any matter with. **Question**—the matter

or subject discussed Quite personal—as if it concerned them privately, &c., in their private capacity Chief agent—principal actor Crimes—public or political misdeeds. Attribute—ascrbe. Hesitate—feel the slightest reluctances To take himself—to adopt the matter as a personal one Fancied self defence—ungrounded defence of him self Justify—support Things—matters Otherwise—had it not been for the fact that he was inspired by party-feeling Condemn—speak depreciatingly of

Explanation—Party feeling induces people to attack others with great violence and to defend their own position without justification or conviction People who are apt to go to rash extremes to support of their party are liable to treat a political opponent in the above manner when they enter into any discussion with him, and they regard the matter as being their private concern, as if they had been present when the crimes attributed to their political antagonists had been perpetrated, and they had themselves been the principal actors in them Nor does the party that is a culprit of wrong doing feel reluctant to participate in the quarrel and in imagined self defence, to justify things which otherwise he would not hesitate in the least to condemn

Para 5 These evils—the undesirable features of the party system To take shelter—to find a defence, to find an apology. Unfounded proposition—unsound belief or assertion Party dealings—the nature of transaction conducted by political parties. Much looser—less stringent, less strict. Regulate—govern Human affairs—the business of life generally Acknowledge—admit the existence of. Two truths—two kinds of truth, one permitting considerable laxity and the other demanding the strictest conformity with accepted principles. Two charity—one, which is applicable to the acts of parties, is somewhat restricted in its application, and the other, applicable to the transaction of human affairs generally is wide in its scope.

Explanation.—The evils of the system of parties must not be afforded an apology by putting forward the unsound opinion that party

dealings are in their nature different from all other kinds of transactions in the world, and that they are to be regulated by less stringent laws than those which are to be applied to regulate the other affairs of life generally. It is a very dangerous thing to admit, as existing side by side, two kinds of truth and two kinds of charity—one applicable to the case of party dealings, the other to the transaction of human affairs generally.

Para. 6. Worst motive—the meanest, the least charitable motive. **Action**—deeds ; conduct. **Political adversaries**—political opponents. *Note* the form of the question. It is what is known as the rhetorical question, or a question that suggests its own answer. **Consider**—look upon ; regard. **Party**—i.e., political party. **Samaritans**—a sect who lived in Palestine and were much despised by the Jews, because they differed from the latter in religion. **Abate our Jewish antipathy**—lessen the hostility which we, like the Jewish community, feel towards our political opponents. **Jewish antipathy**—deep-rooted feeling of enmity, such as the Jews entertained towards the Samaritans. **Bretheren of ours**—our fellow-men. **Who do..... temple**—who entertain political opinions that are different from our own

Note.—There is a comparison here. Opposing political parties are here compared to the two sects that inhabited Palestine in ancient times—the Jews and the Samaritans—and the hostility which they maintain towards each other, to the antipathy which the Jews always regarded the Samaritans—the antipathy in both cases being due to narrowness of views which cannot tolerate the existence of any body of opinions religious or political, which differs from those professed by the sect or party in question.

Illustration—instance cited to exemplify the argument advanced. **Political bigots**—narrow-minded followers or adherents of party politics. **Cannot escape**—cannot get free. They cannot prove that this illustration does not apply to them. **Pretensions of**—unfounded claim of. **Being.....right**—always holding the right view. **Bring.....them**—show them how completely the illustration is applicable

to them. Were right—held the right view. Matter—subject. In

Samaritans—on which they and the Samaritans disagreed. The Jews contended that salvation was with them whilst the Samaritans denying that it was so, claimed the boon as belonging to them. Salvation—Jews—the enjoyment of unmixed happiness is to a future life has been granted as a boon to the Jews who are the chosen people of God (according to the Old Testament). This—the fact that they were promised salvation or the ultimate saving of their souls. Held out to us—put forward for our consideration. Justification—behaviour—apology for the manner in which they despised and ill treated the Samaritans.

Explanation—A great deal of harm results from looking for none but the worst motives in the conduct of our political opponents. We must not look upon the opposite political party as being so many Samaritans whom we, as good Jews cannot tolerate because of the difference of opinion between us. Our experience and our information ought to teach us to be more considerate. Even if we hold opinions which as a matter of fact are more correct than those of our opponents we should not on that account pride ourselves on our superiority over our opponents and despise and oppress them on that account. We cannot by any argument justify such an attitude on our part towards our political opponents.

Para 7 To hear talk—from the way in which some men speak of party relations. Political distinctions—the differences created among people by reason of their holding different political views. Natural distinctions—distinctions which arise from the very nature of things. Depend upon—so low as a result from. The... is—the furthest that we can go is. Predisposition—a natural inclination to attach himself to the views of. Great—principal. Free country—independent state governed by popular institutions. Dependent on—relied upon. Determines—includes or induces. In general—as a general rule.

Explanation.—Some people take it for granted that political distinctions are natural distinctions—that they arise from the very constitution of things, and depend upon a man's personal qualities. People of this kind seem to think that parties are constituted by all the good people being ranged on one side, and all the bad ones on the other. Now, the furthest position that we can take up is that most people have a predisposition for the views of one political party or another, but we cannot depend upon this inherent leaning as being the only cause that induces men to join a particular party, there are other causes also to be found in circumstances and surroundings.

Para. 8. Range themselves—attach themselves to. **Reflection**—thought or conviction. **Ranks**—stations in life. **Hold..... opinions**—hold certain political opinions for no other reason than that their ancestors and forefathers held them. **Thousands**—a large number of people—notice the use of the definite for the indefinite. **Their..... subjects**—their personal views on political matters. **Subservient to**—dependent on. **Class**—social class : a definite body of men holding a particular status or occupying a specific position in society. **And..... class**—and they adopt political views which they think will further the welfare of the class to which they belong. **There are those**—there are the class of persons. **The..... life**—the small bigoted and exclusive community or society among which they live and move. **This..... thinking**—This is the way of thinking that requires least trouble or exertion. It requires no effort to think with others, though there is no independence in so doing. **Direct..... men**—some men are led to attach themselves to a particular party by a direct concern for their own interests. **Merest accidents**—most accidental incidents. **Will depend upon**—will be formed by the opinions held by. **Malleable**—capable of having his opinions moulded in one way or another. **Slight bias**—the very smallest degree of personal leaning towards a particular line of thinking. **To send..... party**—to cause a man to be put down as belonging to a particular party. The idea is that the person himself may not really

be a follower of any party, but simply because he holds a few opinions in common with a particular party others will regard him as being a member of that party, and he will acquire a reputation for being so. Few points—some of their opinions. Be set down—be regarded by others as. *Politically—in connection with some political matter.* Very little—very small cause. Determines a man—causes a man to make up his mind. Whose . . . vague—who has thought but little and that most indefinitely on the subject. A political character—the reputation of being an adherent or follower of a particular political party. Is impressed upon him—is made to attach to him. Deepen that impression—make him more and more convinced that the views he has pledged himself to are the right ones. A decided Partisan—a downright follower of a particular party, a staunch adherent of the party to which he has pledged himself at first without any real depth of conviction.

Explanation.—Some people range themselves on the side of one party or another without paying much thought to what they are doing. Some attach themselves to a party because their forefathers held similar views. There are others who attach themselves to a party because they think that, by doing so, they will further the welfare of the class to which they belong. Others again, attach themselves to a particular party because the narrow circle of people among whom they move hold views which relegate them to that party. This is the most easy-going way of thinking. Some men are induced to attach themselves to a party by direct self interest, or by the influence of people who have exercised considerable power over their lives when they have been young. It should not be forgotten that many people acquire the reputation of belonging to a particular party because they happen to hold some views maintained by that society. Others, again, are led to attach themselves to a party by incidents purely accidental in their character. A political character thus being attached to a man, it often happens that events transpire to deepen his impressions and he becomes a decided partisan.

Para. 9. True analysis—faithful analysis; an accurate analysis. **Composition**—constitution. Good lesson of—a good deal of information regarding. **Political tolerance**—the degree to which people give in to others on political matters. **Mixed thing**—complicated thing. **Single law**—any one principle. **Explain its cohesion**—account for the fact of its sticking together. **Good ground**—sound reason. **Origin**—cause. **Moral.....turpitude**—in goodness or badness of personal character; in earnestness or sluggishness of personal character.

Explanation—An accurate examination of the constitution of parties would provide useful information respecting the extent to which people make concessions in political matters. From such an examination we should find out what a complicated thing a party is, and that no one general people can account for the fact of members constituting it adhering or keeping together. It will also show us that there is still less reason for our insisting that the distinctions of party are due to the goodness or badness of the character of the persons constituting it.

Para. 10. Train ourselves—educate ourselves. **The...allowance**—such allowance as is due. **Political prejudices**—the partisan opinions, which are generally narrow and follow only certain lines of thought.

Explanation.—It is a very important matter that we should educate ourselves to make such allowance as is due of the political tenets of other people, though we should not be able ourselves to agree with them.

Para. 11. Pascal—a distinguished French philosopher of the XVI century. **Maimed in body**—crippled as regards their limbs. **Patience** endurance; tolerance. **Defective in mind**—have not their full mental faculties. It is because—the reason is that. **Acknowledges**—admits. **Obstinately**—stubbornly. **Who.....**

understanding—who cannot understand things aright Without this difference—if this difference did not exist Move our resentment—arouse our anger Compassion—pity Find charity—find the thought helps us to be more charitably disposed towards others. Personal defects—weak points in their character Is labouring under—is suffering from. Or prejudice—or is possessed by some peculiar narrow notion. Ever by his side—always present with him Numbness—indifference Adverse to—opposed to Prejudice—his narrow opinion The decided—the matter is decided without all the arrangements in favour of and against it being heard out

Explanation—Pascal asks 'How is it that we, who can treat with so much toleration defects of the body in others cannot so treat defects of mind The answer he suggests is that it is so because the cripple admits that he has not the use of certain limbs, whilst fools stubbornly urge that it is not they but other people who are wanting in intelligence If this difference had not existed between the two classes of people both would have received our pity instead of the one moving our anger We should try to get over the aversion of ours and try to believe that men's prejudices are the same kind of things as their personal defects. Whether a man is suffering for some physical defect such as deafness or is under the power of some strong prejudice he will be equally disinclined to attach any weight to our arguments if they are opposed to his prejudices In both cases the matter is decided without being fully considered

Para 12 Moderate—lessen, reduce Impatience of—displeasure with Vigilant watch—a careful look out, a strict look out We are ourselves—we are ourselves followers of party And —, partisans—and that we are contending against others who too are followers of parties. Judicial impartiality—justness, fairness. To take.. ground—to claim such great credit Passions—intense feelings. Imprison us—bind us to them Jailers—the prejudiced

that imprison us. For.....honour—as if they were so many good qualities.

Explanation.—But whilst we seek to adopt measures to moderate our impatience of other people's prejudices, we must keep a strict look out on our own. We often forget that we are followers of a particular party ourselves, and that we are contending against others who are likewise adherents of some party. We first give ourselves credit for a judicial impartiality in all that concerns public affairs, and then require our opponents to be actually as impartial as we declare ourselves to be, whether we ourselves are in reality impartial or not. But few of us are entitled to claim so exalted a position. We become slaves of our passions, and we know them to be our enemies. But we are so thoroughly in the power of our prejudices that we cannot get free from them, and like mad men, though our passions, are our jailers, we take them for a guard of honour.

Para. 13. Middle courses—moderate measures. **Philosophic**—consoling. **May**.....indolence—may be made use of by lazy, inactive people to avoid annoyance and trouble. **Candour**—perfect openness of disposition ; absolute frankness. **Hearty**—sincere ; genuine. **Not a**.....disorder—not some prejudice that he has taken from others and is half-hearted about it.

Explanation.—It is not true that truth and right are always to be met with in moderate men, or that there is anything particularly consoling in concluding that both parties are in the wrong, or that there is a great deal to be said on both sides of the question, because these are phrases which the indolent and the candid might both equally well use. A man should entertain an opinion heartily, and then endeavour by resorting to all the fair means he can command to bring it into action ; and he will be able to do this if it is in fact a sincere and genuine opinion and not a mere prejudice borrowed from others.

Para. 14. Persuade themselves—bring themselves to believe. **Life**—existence. **Well-being**—prosperity. **State**—country. **Are**

something like—resemble in some degree **Fleeting**—transient. **Brief prosperity**—short period of success. **Portentous things**—ominous things, things presaging evil. **Add much to**—increase very greatly. **Intolerance**—want of consideration for those who hold views different to our own. **But the ...killing**—but the state will survive any amount of party quarrelling and wrangling. **It prophets**—it still continues to exist though many generations of people who portended evil to the state because of party disputes are dead and gone. **The present ones**—those now living who portend evil to the state because of party disputes.

Explanation.—Many persons try to bring themselves to believe that the existence and prosperity of a country resembles their own transient life of vigour and short spell of success in this world. And hence they see things presaging evil in every subject of political dispute. Fancies such as these embitter party relations. But the state can endure a great deal of such prophecies. Generations of political prophets have died and the state continues to live, and it is quite probable that it will outlive the present generation of such prophets also.

Para 15 Divisions in a state—the formation of parties in a state. **Consequence**—result; outcome. **Freedom**—free institutions. **Practical question**—the question which requires to be answered under the circumstances. **Dispense with**—do away with; do without. **Make ..** It—derive as much benefit as we can from it. **The ..exist**—under the existing conditions of states party struggle must go on. **But ..** It—but the struggle may be carried on in a feeling of kindness towards one another. **Not by politics**—not by the more generously disposed people avoiding taking any part in politics. **Shunning .. altogether**—avoiding having anything to do with party affairs. **Staying away from**—avoiding to face. **Doubtful**—not altogether beneficial. **Political indifference**—indifference to political matters. **Cure**—remedy. **Vices of party**—the evils of the party system. **Earnest**—keen. **Rude kind of patriotism**—a crude form of the

love of one's country. People show their love for their country and their interest in matters affecting it by taking sides with a political party.

Explanation—The formation of parties in a state is a necessary result of the working of free institutions ; and so the question which it will serve some good to answer is not whether it would be wise to do away with the party system but allowing it to exist, how to derive the greatest amount of 'good from it. Under existing conditions party struggle must continue, but it may be carried on with a spirit of greater kindness. How can this result be effected ? Not by getting the nobler and more generously disposed people to keep out of the political arena altogether. Avoiding a danger which it is often one's duty to face is but a poor way of keeping oneself safe. It would be but a doubtful policy to endeavour to cure the evils of party politics by political indifference. Attachment to a party is often an affection of the most generous kind, and even when men are not able to discern the true end of party nor its limits, the devotion to party shows itself as a rude form of patriotism.

Para. 16. How.....spirit—how should party feeling be kept within proper bounds. **Overspread**—permeate itself through; affected. **Resist**—oppose. **Assimilates with**—is attracted by and unites with. **Carried.....evil**—is led by its influence into evil courses. **Elevate its character**—raise the tone of party-spirit. **Utmost.....contests**—when party struggles are raging hottest and most keenly. **Charities of life**—feeling of generosity towards others which we as human beings should feel.

Explanation.—The question then is how to regulate party-spirit. Like all other affections its tendency is to affect one's whole character. The person who has nothing in his soul to oppose it or much that has an affinity for its worst features is carried away under its influence into evil courses. But a good man will show his zeal for his party by en-

devoting to raise its character, and when party strife is raging hottest, he will try to maintain a love of truth, and a regard for the feelings of others

SUMMARY

Para. 1 Party spirit has its origin in a desire to further the public welfare. This excuses of the scorn and malice that characterise it.

Para. 2 Party spirit is sometimes the cause of a division of the national strength.

Para. 3 Party spirit makes people abjure independent thinking.

Para. 4 Party spirit incites people to attack with rashness and defend without anxiety.

Para. 5 Party dealings should be governed by the same kind of laws as other things are governed by in this world.

Para. 6 We should not always impute to our political adversaries the worst motives we can think of for their actions.

Para. 7 Political distinctions are not natural distinctions, and are not dependent upon personal qualities.

Para. 8 But arise from various causes—some of them are stated in the paragraph.

Para. 9 A party is a very mixed thing and no single law can be found that will explain its cohesion.

Para. 10 We should train ourselves to make a fitting allowance for the political prejudices of others.

Para. 11 Man's prejudices should be likened to their physical and personal defects and dealt with accordingly.

Para. 12 Whilst moderating our impatience at other people's prejudices, we should keep a vigilant watch on our own.

Para. 13 Every man should have a hearty, strong opinion and should endeavour by fair means to bring it into action.

Para. 14. People who see portentous things in every political dispute, add much to the intolerance of party spirit.

Para. 15. The position of parties in a state is a necessary consequence of freedom. The practical question therefore is not how to dispense with them but how to make the best use of them.

Para. 16. The question how to regulate party-spirit discussed, the nobler the man, the more will he raise the tone of party politics.

MODEL QUESTIONS ON THE TEXT.

I.—ON PRACTICAL WISDOM.

- 1 Show the appropriateness of the motto to the first part of the Essays ; and
- 2 Explain in simple English—
 - " And he that knows stories (the Motto, Part 1)
- 3 Show clearly that you know what the author means by Practical Wisdom, give a summary of his explanation of the faculty.
- 4 Explain in simple Prose —
 - (a) Practical wisdom..... system (Para. 1)
 - (b) For imagination .. . lamp („ 4)
 - (c) It is a common... .. doing („ 5).
 - (d) In this theatre... .. action(„ 6)
5. What do you know of the Stoic and Epicurean systems of Philosophy

II.—AIDS TO CONTENTMENT.

6. Enumerate the several aids to contentment suggested by the author, Sir Arthur Helps, and show which of them you consider to be the most effectual, with reasons for your so considering
- 7 Explain in simple English Prose —
 - (a) The first . . . , self-tormenting (Para. 1)
 - (b) Do not let .. . , you live („ 4)
 - (c) That man exertion („ 8).
 - (d) Contentment torture („ 10)

III.—ON SELF-DISCIPLINE.

- 8 State shortly in simple English the remarks of the author on—
 - (1) How to practice self-discipline, and
 - (2) What use to make of it.

9. Explain in simple Prose :—

- (a) There is.....superficial (Para. 1).
- (b) To thine.....man („ 2).
- (c) Infinite toil.....atmosphere („ 5).
- (d) Man a creature.....self-discipline („ 8).
- (e) Prayer is a.....anger („ 11).

IV.—ON OUR JUDGMENTS OF OTHER MEN.

10. State shortly the rules and considerations which the author lays down as being those which should determine our minds in passing judgment on others.

11. State the difficulties in the way of forming a correct judgment of other men

12. Explain in simple English :—

- (a) If you do.....mob (Para. 3).
- (b) The good or.....right(„ 6).
- (c) Few people.....credulous(„ 7).
- (d) Of his tastes.....man („ 11)
- (e) And so we.....own („ 14).

V.—ON THE EXERCISE OF BENEVOLENCE.

13. Comment on Helps's advocacy of kindness to animals as one aspect of our exercise of benevolence.

14. Should we wait for fitting objects for the exercise of our benevolence to present themselves to us—if not, why ?

15. What circle or sphere should be comprised within the range to which we should extend the exercise of our benevolence ?

16 Explain in simple Prose :—

- (a) Or as it.....fancy (Para. 1).
- (b) Consider..... good („ 2).
- (c) A vague feeling... .. of us („ 8).
- (d) We should.....recording („ 10).

VI.—DOMESTIC RULE

17. Point out the principal considerations that make the subject of domestic rule a matter of great difficulty.

18. In the exercise of domestic rule how should we deal out praise and blame, reward and punishment?

19. Show how resort to conventionality prejudices or affects domestic rule.

20. Explain in simple English :—

(a) But each day... (Para 3).

(b) We should always... hearts („ 5)

(c) It requires... truth („ 8).

(d) An idle sneer... resolve („ 15).

VII.—ADVICE.

21. Enumerate the general rules regarding the subject of giving advice which the author lays down

22. How should we seek advice, and from whom? What considerations ought to affect us when we think of seeking advice from those who would feel delicacy in giving it to us?

23. Explain in simple English —

(a) The oracles... ears (Para 3)

(b) It is... want („ 4)

(c) Nothing can... character („ 6).

(d) In seeking... own („ 11)

VIII.—SECRECY

24. Summarise the statements of the author as regards the subject of *Secrecy*

25. In what class of persons and by the conjunction of what qualities in the persons concerned is the desirable “union” of frankness with reserve to be attained?

26. Explain with reference to the context :—

- (a) To repeat.....context (Para. 2).
- (b) On the other.....wisdom („ 4).
- (c) Before you makesecrets („ 9).
- (d) There is.....neighbour („ 11).

PART II.

IX.—ON THE EDUCATION OF A MAN OF BUSINESS.

1. Enumerate the essentials necessary to constitute an ideal man of business.

2. Give a short account of the kind of education a man of business is expected to receive.

3. What should be the main consideration in the style of a man of business which he should strive to attain ?

4. Explain with reference to the context in simple English :—

- (a) The essential.....development (Para. 1).
- (b) Much depends.....in it („ 4).
- (c) Our student.....purpose („ 12).
- (d) His feeling.....action („ 19).

X.—ON THE TRANSACTION OF BUSINESS.

1. How has Helpe, in dealing with his subject, divided it for the purpose of his treatment of it ? Show that the subject is naturally capable of being thus divided.

2. *Briefly summarise the principal considerations that ought to influence a man—*

- (a) in dealing with others about business ; and
- (b) in dealing with the business to be transacted itself.

3. Show the importance of keeping a record, in the form of a copy, of all letters sent out and of making a summary of all correspondence received and of paying great attention to the matter of their proper arrangement.

- 4 Explain in simple English with reference to the context —
- (a) In your converse aggressive (Para. 3)
 - (b) Delay is in some instances doctor („ 6)
 - (c) When you have arrived called for („ 2).
 - (d) When you have to dealing („ 14).
-

XI.—ON THE CHOICE AND MANAGEMENT OF AGENTS

- 1 Show why the subject of the *choice* of one's agents is a very difficult one. Who is responsible for mistakes and errors made by agents?
 - 2 Before selecting a person to be our agent, about what characteristics of his character and abilities should we satisfy ourselves?
 - 3 What kind of persons are likely to prove the best agents, and why?
 - 4 What consideration should prevail with us respecting the subject of the *management* of agents (after we have selected them)?
 - 5 What is the surest way of making agents do their work?
 - 6 Explain in simple English with reference to the context —
 - (a) You may be right him (Para. 2).
 - (b) Sir Walter Scott implements („ 6)
 - (c) For this purpose unnoticed („ 10)
-

XII.—ON THE TREATMENT OF SUITORS.

- 1 What general principles should we bear in mind when dealing with suitors?
- 2 Why should we refrain from encouraging expectations in a suitor? Should we state the reasons which induce us to refuse any particular suitor's suit?
- 3 Explain the allusion in the passage—
Like the fisherman impossible (Para. 2).
- 4 Explain the meaning of the following sentences.—
 - (a) Hope, an points (Para. 2).

(b) There is a deafness.....suitors (,, 4).

(c) Let not that balance.....sensibility (,, 6).

5. Explain the meaning of the following expressions :—

Project of effrontery ; lay some foundation for a future request ; the artifice of pretending ; term of courtesy ; impregnable generalities.

XIII.—INTERVIEWS.

1. Show precisely the value of interviews ; in what respects is an interview more desirable for some purposes than writing ?

2. When should interviews particularly be resorted to ?

3. How should we deal with an importunate interviewer ?

4. When should interviews be avoided ?

5. Explain in simple English :—

(a) The pen may beinstrument (Para. 1)

(b) You should also be.....approve (,, 8).

(c) To conduct an interview.....consequences (,, 12).

(d) And lastly the.....convey (,, 14).

XIV.—OF COUNCILS, COMMISSIONS, &c.

1. State the purposes for which councils and commissions are useful.

2. Mention some of the drawbacks attaching to the work done by councils and commissions.

3. How can councils, commissions, &c., be made most use of ?

4. Explain in simple English :—

(a) Such bodies are the.....business (Para. 1).

(b) Whether the members.....is here (,, 7)

(c) And hence Bacon.....dust (,, 9).

(d) For it is less.....hinderance (,, 10)

5. Write short biographical notes on Pepys and Bacon.

6. Give the meanings of the following expressions :—

Apt contrivances for obtaining an average of opinions, the opportunity of being canvassed, faults that come to the surface in social life]

7 Give the precise meaning of this quotation from Bacon —
 "There be three parts few (Para 8)

XV.—PARTY-SPIRIT.

1 Estimate the importance of party-spirit in a country governed by free institutions

2 What evils accompany party government? Show that it is more desirable that the evils of party spirit should be toned down than that party spirit should be done away with altogether

3 Explain the meaning of the following passages —

- | | |
|----------------------------------|--------------------|
| (a) Party spirit gives a pretext | .. vain (Para 1) |
| (b) Party spirit incites | condemn („ 4) |
| (c) Are we to consider .. | behaviour („ 6) |
| (d) Divisions in a state .. | patriotism („ 15) |